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MEMOIR OF MRS. NAOMI DRAPER.

MRS. NAOMI DRAPER was born at Cozeley, October 22, 1788. She was a daughter of the late Mr. John Smith, who for many years was a deacon of the Particular Baptist Church in that neighbourhood. She devoted herself in early life to the service of God. I have often heard her refer to a sermon preached by Dr. Ryland, at Cozeley, from 1 Cor. xvi. 22: "If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha." This discourse was the means of awakening her attention to divine things. In her last illness she repeatedly mentioned it with great joy.

She often regretted that she had been permitted in very early life to form friendships with young persons whose habits and sentiments were not serious. After her conversion, these companions were forsaken for the people of God. One of them afterwards entreated her to accompany her to scenes of dissipation, and on her refusal, said, "Indeed I pity you: you have now no pleasures." Remarking on this circumstance in a letter to a friend, she says, "Vain idea! how much more reason had I to pity her, for thinking that there is more enjoyment in a ball or a play, than in the service of God and communion with him. My pleasures are for eternity. There is a period when it shall be said to all the votaries of the world, 'This night shall thy soul be required of thee.' How empty will their frivolous pursuits then appear! and how will they dread the summons into the presence of that God, whom they have slighted, and whose service they have despised!"

In April, 1808, she became a member of the Baptist Church at Cozeley. In a letter to a friend, she says, "I am happy to inform you, that last sabbath week I was enabled, though in a weak and imperfect manner, yet with comfort and composure to myself, to declare in Zion what God had done for my soul. I was received, with eight others, as a candidate for baptism. Last Lord's day we were all admitted to this ordinance, which, considered in a spiritual light, is most solemn and glorious, though to the eye of human pride, it appears very self-denying. My dear Lord condescended to submit to this ordinance; and if he smiles on me, I care not though the world may frown. I found so much joy at

the table of my Saviour, that I almost wished to be dissolved, that I might be with Christ. If all my sabbaths should be like my last, I shall wish them never to end. And, blessed be God, I shall ere long enter on a similar scene of everlasting joy. I trust the Lord will help me, as I have made a profession of attachment to his name, to walk worthily, and never to bring a disgrace on his cause. May his infinite love constrain me to live, not to myself, but to him who died for me!"

She went every sabbath to a neighbouring place of worship, and, having collected a considerable Sunday school, superintended it for a long period. She took a little provision, and spent the whole day in the school. After she left the country, her first enquiries were relative to the attendance of the teachers, and the prosperity of the institution.

Her health being delicate, she occasionally had recourse to simple medicines, which usually afforded her relief. But in the spring of 1817, I was considerably alarmed by symptoms of consumption. Medical gentlemen, however, intimated that a change of air would restore her to the enjoyment of health. I immediately took her to Bristol and Bath, and was happy to perceive, that after six weeks absence, she returned very greatly improved by her journey.

The following summer I accompanied her into Warwickshire. In the delightful and salubrious neighbourhood of Alcester, she spent a most agreeable month: she never forgot the numerous kindnesses she received. From thence she went into Oxfordshire, where she spent about a month, experiencing every attention which could be paid her, and returned apparently well.*

I observed, however, in the spring of last year, plain intimations, that her former painful symptoms were not permanently removed; and, from the repeated invitations of our kind friend, Mr. Petford, soon after midsummer, we were about again to journey into Warwickshire; the day was fixed for our departure, and the necessary preparations were made; but our heavenly Father had appointed, that she should enter on a far different society, and breathe a purer air.

A day or two before we intended to leave home, our eldest little girl was seized with the typhus fever. My beloved wife watched over her day and night; I endeavoured to share her toil, but she would have the far greater part. She, and several of the children, were attacked by the dreadful disorder which had entered our habitation. From this moment, I endeavoured to discharge the new and painful duties which had fallen upon me. After about a fortnight's severe affliction, I observed some symptoms of recovery: she daily improved in her appetite and strength, so that she was able again to mingle with the family. On account of her illness, I had been obliged to postpone an engagement, which I had made some time before, for visiting Manchester. As there were now evident marks of convalescence, I asked our medical attendant, whether he thought I might safely leave home for a few sabbaths. He replied, that I certainly might, as Mrs. D. was out

* To these friends, and to many among my own people, I shall always regard myself as under many and peculiar obligations. May our covenant God remember them also in the day of trouble.

of danger, and he fully believed would gather strength daily. With the concurrence of my much-loved patient, I therefore left home, charging her to let me know, if she should at all relapse, and I would instantly return.

I was not happy in my journey, though I met with very great kindness from the hospitable people whom I visited. I received several letters from my wife, in which she told me that she was gaining strength, that she occasionally walked out in the fields adjoining our dwelling, and that our friends were very attentive to her in my absence. I was, however, considerably alarmed: the writing was so bad, and so much unlike her usual hand, that I was almost certain that her letters had cost her much pain and trouble. On this account, I hastened my return; and the instant I saw her, I perceived that my fears were but too well founded. Her voice was not her own; she had a painful cough; and I could not hesitate in my own mind to pronounce her consumptive. I burst into tears. Perceiving my grief, she assured me that she was better, and bade me not weep. "I shall shortly," said she, "recover; and if not, the will of the Lord be done!"

Fearing her illness would terminate fatally, I occasionally recorded some of the interesting sentences she uttered, expecting that a period would arrive when they would administer to my bosom instruction and consolation. The following paragraphs, blended sometimes with my own reflections, are from this little, but to me, very valuable record:—

Her gratitude to God for his mercies, was on all occasions observable; I scarcely ever recollect that she took either food or medicine, without supplicating the blessing of heaven.

She many times repeated the twenty-third Psalm, and said it was expressive of the feelings of her heart. She peculiarly noticed the first and last verses:—that the Lord Jesus was her Shepherd, and that she should not want; and that goodness and mercy had followed her, and would follow her for ever.

Oct. 15.—She became daily weaker. The affecting expressions of the Earl of Strafford, when apologizing for the length of his defence in the House of Peers, were, as I gazed on my little family, much on my recollection. "I would not," said he, "have detained your lordships so long, had it not been for these pledges of affection," pointing to his children, "which a saint in heaven has committed to my care." I could not but anticipate, with a mind greatly oppressed, the moment when I should be the only protector of an infant motherless family.

She often took her little boy in her arms, whilst she wept over him, using a multitude of tender expressions.

Oct. 20.—She found me sitting up in my bed weeping. "Why," said she, "do you do so?—I cannot bear it.—It is my firm belief that I shall recover; and if I should not, the will of the Lord be done!"

Oct. 23.—Taking my hand, she looked at me most earnestly and affectionately, and said, "Well, we have lived very happily together these ten years, have we not? should I be spared, I hope our future years will be more happy and more devoted to God; and I have not the least doubt of my recovery." Pausing a little, she added, "But if I should not

get well, give this," referring to particular articles, "to Henry; and *this* to Jane; and *this* to Susan." And she proceeded to give me directions respecting her clothes and other things, which were peculiarly her own; but, perceiving that her remarks were more than I could bear, she discontinued the conversation.

Nov. 1.—Owing to my constant attendance, and the great anxiety of my mind, I felt unequal to the discharge of my public duties. I endeavoured to preach twice, and procured a friend to preach for me this evening.

She wished us to sing a hymn previously to family prayer; the children principally sang; but she joined with ardent devotion; and with great fervour sang those lines:

"That hoping pardon thro' his blood,
I may lie down and wake with God."

Whilst we were gone to worship, she would have our Lord's sermon on the mount read to her, observing, that it was a part of scripture which she exceedingly admired.

Nov. 3.—She told me, that she feared medicine was of no service to her. I gently intimated, that I was exceedingly sorry to be obliged to entertain a similar opinion. "If this be the case," said she, "I fear I shall not recover. Well, I commit the children to you; I am sure you will take care of them." After a short pause, she added, "I know that I have broken God's holy and righteous law; I deserve nothing from his hands but his displeasure; but my joy is, that Christ has made an atonement for the sins of all who believe on him. I have long since committed my soul into his hands; I have no other refuge; I want no other; I find him sufficient."

Nov. 4.—I began reading to her the most interesting of the Olney hymns, a few at a time, as her strength would permit. She noticed many of them with much approbation, as expressive of the feelings of her mind. This I recollect was the case with the last verse of the seventh hymn.

"When life sinks apace, and death is in view,
The word of his grace shall comfort us thro';
No fearing or doubting, with Christ on our side;
We hope to die shouting, the Lord will provide."

Nov. 5.—"I have," said she, "loved the scriptures, the sanctuary, the people of God, and my dear Saviour; but none of them sufficiently; O that I had loved them more!"

Nov. 6.—"Read me," said she, "a chapter respecting my Saviour." I read the 53d chap. of Isaiah; and she manifested the greatest satisfaction in hearing of him "who bare her sorrows and carried her griefs." She had ever been attached to the scriptures. Though they were usually read twice a day in the family, she constantly read them alone; and I scarcely recollect a day in which she did not read a chapter. Repeatedly in her affliction, when I proposed to read a few pages from some valuable writer, she said, "No, read the scriptures to me." "What portion shall I read?" "Some part of the book of Psalms: they have often done me good, and they will be useful to you," was her reply. At other times she would say, "Read me something about my Saviour; I think I have loved my Bible more the last twelve months than I ever did before."

Nov. 7.—She frequently wished me to pray with her: she always loved prayer. When I was absent from home, she was accustomed to assemble the family, and to pray with them as usual. When in health, she

often retired for converse with God; and on my return from Manchester, the children told me, that their mamma had been often in her chamber, whilst I was from home, to pray. She indeed loved to hold communion with the Saviour on earth: and now she is gone to hold sublimer intercourse with him in glory.

Nov. 8.—"A few weeks since," she said, "I *was* very happy; I know not how it is, but I am not so now; my transgressions appear to rise up against me in judgment. Ah! what shall I do? O that I knew that my transgressions were forgiven!" and she burst into tears. I reminded her of that "faithful saying," which is indeed "worthy of all acceptation," that "Jesus Christ came into the world to save sinners," even the chief. I repeated the Saviour's invitation, "Come unto me all ye that labour, and are heavy laden, and I will give you rest;" and the solemn assurance of the Apostle, that "the blood of Jesus Christ cleanseth from all sin."

Nov. 13.—A very stormy evening. As the tempest beat against our habitation, "What a mercy," said she, in a very animated manner, "both in a temporal and a spiritual point of view, to have a covert from the storm, and a hiding-place from the tempest. I hope this covert is mine. I cry perpetually for the mercy of God in Christ Jesus; yet I now want what I have experienced—the bright shinings of the Sun of Righteousness."

Nov. 15.—She was exceedingly patient, even in the greatest pain; and when I asked her, if things were done for her to her mind, she replied, "Yes, every thing is agreeable to me." I said, "I bless God, my dear, that you are able to bear your affliction with so much patience." "Why should I not do so?" she rejoined, "*why* should a living man complain? my Saviour suffered much more for me."

Nov. 16.—She said to a person who had called to see her, "Remember that you too must die. You are a sinner against God, and Christ is the sinner's only refuge; you must fly to him by faith, or you are undone for ever."

Nov. 19.—Sitting up in bed, recounting God's mercies, and mentioning a poor person in the neighbourhood who had recently died, and who in his last illness had been treated very unkindly, she contrasted her situation with his, and said, "How thankful I ought to be; yet I fear that I shall exhaust your patience." "No," said I, "my dear, you will never do this; you have waited on us all for years; it would be a hard case if we were not to attend on you in your affliction."

Nov. 23.—Earnestly noticing some friends who had come to visit her, she said, "I love to look at you; but how solemn the thought, that I shall soon cease to associate with you! Well, I am resigned to the will of God, either to live or to die." And soon after, waking from a gentle slumber, in the most plaintive tone of voice I recollect ever to have heard, she exclaimed, "O that I had wings like a dove, then would I fly away, and be at rest; I would hasten my escape from the stormy wind and tempest!"

Nov. 24.—She enquired of a friend, how a person she was acquainted with had died; and being told, that she died happily, she said, "O that this may be the case with me! I feel a mind

entirely resigned to the will of God. I would leave it to him, whether I shall continue in the wilderness in the furnace of affliction, or immediately enter into his joy. The heaven mentioned in the scriptures," said she, "seems too great a bliss for such an unworthy creature as I am to expect." "Yes," said I, "my dear, but not too great for a God of infinite grace and majesty, who has given his own beloved Son to die for us, to bestow upon his servants. How shall he not WITH HIM freely give us all things?"

Nov. 27.—I perceived in the morning, that her mind was unusually elated; and on my asking her if this was not the case, she replied, "Yes, I have had a most heavenly night; I have been into the better world; I have seen an innumerable company of happy spirits. My father was amongst the throng; he came and conversed with me; and we ranged together, holding the most delightful intercourse, over hills and through valleys, beautiful beyond the power of description. We met with many whom we had known on earth, and we recounted the mercies of God together. Though distant from earth, I seemed to know what was passing in the society I had left; especially, that you and my mother were seeking after me in vain, and deeply regretting my departure."

She repeatedly observed, that from the impression the above dream had made upon her mind, she could not but regard it as the voice of God, bidding her prepare to come into his presence. "Lord Jesus," said she, "I am willing to depart; come and take me to thyself, to live with thee for ever."

Nov. 29.—She said she should like to select some passage to be improved after her departure, if it were thought worth while to preach a funeral sermon for her. I mentioned several texts of scripture; among the rest, I read Jude 21, "Looking for the mercy of our Lord Jesus Christ unto eternal life." "That," said she, "will do very well; the term *looking*, I suppose, means *longing for*, as well as *expecting* eternal bliss, through the mercy of God in Christ Jesus; and this is what I am looking and longing for."

In about an hour afterwards, she said, "I have been again thinking of the subject; and I should prefer the passage you some time since selected for yourself on a similar occasion: "Flesh and heart faileth; but God is the strength of my heart, and my portion for ever."

Dec. 2.—To two of our friends who called to see her, she said, "I am going home. *Without health*, all the world is nothing; and *with it*, but very little. My Saviour has fulfilled God's righteous law, which I had broken. I trust in his merits. My mind has not lately been so comfortable as I could wish; but God has now shown me a token for good, and I trust all will be for ever well with me."

Dec. 4.—As I was enumerating some painful events which had occurred to us as a family, I involuntarily exclaimed, "All these things are against me!" "No!" said she, eagerly, "how can you say so? all things are for us!" and immediately began such a recapitulation of God's mercies, as made me ashamed of my exclamation.

Dec. 7.—To several friends, in the course of the day, she said as

follows: "I want a more full assurance of my acceptance in Christ; yet I have a hope I would not part with for all the world; I am satisfied respecting my dear children; I leave them in the hands of a good father, and a good God; and I have no doubt but that our friends will be kind to them."

Dec. 8.—"I trust I am going to heaven; I am not sometimes without my doubts and fears; yet salvation is absolutely promised to all who believe on the Lord Jesus Christ; and I have long since believed on him, and do indeed believe on him. I have to lament, that I have too often gone astray from his precepts; nor if it were the will of God to raise me again to health, do I scarcely dare say, that I would be more eminently devoted to his glory. I feel I am a poor creature, and in my own strength could promise nothing; yet I do hope, that in the strength of divine grace, I should indeed be more circumspect, and walk more closely with God."

Dec. 11.—As I was giving her supper to her, she said, "My dear, we shall surely know each other in heaven; if so, I shall be looking for your arrival, and longing to welcome you. We shall not be long divided; and if happy spirits can come to earth, I shall often delight to visit you."

Dec. 14.—Her mother observing that she had heard she was better, and asking her how she really was, she said, "Yes, I am better; but it is in reference to eternity, not to time."

Dec. 15.—In reviewing her life, she said, that there was one evil she peculiarly regretted, that she had not been so guarded as she ought in her conversation on the sabbath day; and this, she said, was a fault but too prevalent among professors of religion. "Worldly conversation on the Lord's-day is a practice," said she, "absolutely inconsistent with soul prosperity. Do, my dear, warn your hearers of it; tell our friends especially not to neglect attending the sanctuary through the pressure of family affairs: their families must shortly do altogether without them. Be faithful unto death, and thou shalt have a crown of life."

Dec. 16.—"I am in great pain, yet do I not sin against God by such a complaint? I ought to be perfectly resigned to his holy will. I do think I shall shortly leave you: if it were the will of God, I should like to go suddenly, and to be launched at once on the shores of a happy immortality."

Dec. 18.—I asked her, as I was wishing she might have a little comfortable rest, how she felt her mind; she said, it was happy. "I have been thinking," said she, "of the Godhead revealed in the scripture, as Father, Son, and Holy Spirit: do you think, my dear, we shall see and hold converse in heaven with each of the divine persons?" I intimated, that perhaps we should; yet that the subject was too high for our entire comprehension. I told her, that it appeared probable to me, that the Divine Being would for ever be manifested to creatures, through the Lord Jesus Christ. "Well then," said she, "we shall see the Saviour; this is sufficient. O that I could make the heavens resound with his praises! Bless the Lord, O my soul, and all that is within me, bless his holy name."

Dec. 21.—When I had been praying with her in the evening, she said to me, "Why, my dear,

do you pray for my recovery? I want to be at home, at my heavenly Father's house. O that I could take my flight to glory with dear Mrs. Green.* I always loved her; she conducted herself always with so much propriety. O when shall I awake in the likeness of my Saviour? I long to be at rest!"

Dec. 24.—Looking affectionately at the children, in a very solemn and expressive manner, she said repeatedly, "My dear children, love one another." May the advice of their fond and dying mother be written early and deeply on their hearts.

Dec. 27.—I frequently found her with her eyes closed, and her lips employed in prayer. She was daily and hourly becoming more indifferent to present things, and more and more occupied with the things which are unseen and are eternal. When I asked her respecting some domestic concerns (for I rarely did any thing without consulting her) she said, "Let it be as you please, my dear; I have done with all below the skies."

Dec. 28.—She said to a friend who called on her, "I have no excessive joys; but a firm hope fixed on Christ, the immoveable foundation. I can say with Job, 'I know that my Redeemer liveth.' He received and pardoned Saul of Tarsus: surely he will receive and pardon me."

Dec. 31.—"I have," said she, "been viewing heaven. What a scene it is of rest and bliss! Why should I wish to stay in this wilderness any longer, especially when I can now leave it so comfortably? My family is in the hands of a father, who will be sure to take care of them, and my soul is willing to depart. When I think of the bliss of heaven, and especially of the happiness arising from the immediate presence of God, I cannot wish to continue here. And surely, when you recollect that I am gone to the enjoyment of this felicity, you cannot greatly mourn for me. Besides, I am only going a little before you: we shall shortly meet again."

1819, Jan. 1.—Having occasion to mention a circumstance she had referred to in the course of the day, she observed, that she had quite forgotten it; adding, "I have almost forgotten every thing but my Saviour."

Jan. 3. — Sabbath evening: she wished us to sing a hymn, previously to family devotion. The closing verse,

"Thine earthly sabbaths, Lord, we love,
But there's a nobler rest above;
To that our lab'ring souls aspire,
With ardent pangs of strong desire."—

She repeated several times; and commented on it in a very affecting manner, so that all present were in tears. "This," said she, "is my experience; I do long for the eternal sabbath,

'With ardent pangs of strong desire.'"

Jan. 6.—"I love the Lord," said she, "with all my heart; and though I am not improperly weary of the world, having found much friendship and much mercy in it, yet I can say with Cornelius Winter, that death appears very inviting. I want to hear the melody of the heavenly host. When will the moment arrive when I shall leave this clay tabernacle, and join their happy society?

'O that I could now adore him,
Like the heavenly hosts above,
Who for ever bow before him,
And unceasing sing his love!
Happy songsters!
When shall I your chorus join?'"

* A friend whom she much respected, who died the next day.

Jan. 7.—"It is you, my dear, and not I," said she, with a sweet smile, "who should be pitied, and who will be pitied, to be left with an infant motherless family, in a world of sorrow." And truly, "'Tis the survivor dies!"

Jan. 10.—"I have done with all below. Why, my dear, do you not pray for my dismission?" I told her, that I did not know how to do this; but that I did resign her to the divine will. "Perhaps," said she, "I do wrong in making the request; not my will, but thine, O Lord, be done! I thought that the pain I have suffered to-day would have been sufficient to separate my spirit from its shattered tenement, and to land it in glory. I am so weak, that I cannot pray as I used to do; I can only now and then utter a short sentence or two, and ask my heavenly Father to have mercy on me, and prepare me for the inheritance of the saints in light!"

A little after, she exclaimed, "Time! time! what an empty vapour, what a shadow art thou! But what am I saying? I used to find it so when I could attend my family duties; but now it is very different; time is now unspeakably tedious: how long are the days! how long are the nights! I can say with Job,—Wearisome nights are appointed to me: when it is morning, I say, would God it were evening! and in the evening, would God it were morning!"

Jan. 11.—Her nights and days were now full of pain; her appetite almost entirely failed her, and she grew in every respect visibly worse. As I was watching her with much anxiety, I thought she fell into a sweet slumber: sleep was the blessing she needed; I therefore carefully hushed every sound which might disturb her repose. At the moment I imagined her most insensible to all around her, she opened her eyes, and elevating them to heaven, exclaimed, "Lord Jesus, into thy hands I commend my spirit! Come, Lord Jesus, come quickly!" She was proceeding in the same animated strain, when I gently interrupted her, and asked her, if she would have any thing. "Nothing but eternal bliss," was her reply; reminding me of the excellent Melancthon, who in similar circumstances, and in answer to a similar enquiry, said, "Nothing else beside heaven."

Jan. 12.—To-day, in a spirit of fervent devotion, she often repeated the grateful exclamation of the Psalmist, "Bless the Lord, O my soul, and all that is within me bless his holy name." She also sang a part of the hymns, beginning, "Guide me, O thou Great Jehovah;" and, "How happy is the pilgrim's lot!"

Jan. 13.—Till to-day we had carried her up and down stairs; but to-day she was in so much pain, and so exceedingly weak, that I could not prevail on her to leave her bed. She was evidently sensible of her approaching dissolution. Indeed she said to me, "I am going to leave you; but I am not afraid to die; the kingdom of heaven is my portion; the Lord Jesus has promised to receive me; I love him, and I never heard of any one who loved him, whom he cast into hell."

Her night was very restless; she was frequently in prayer; she often said, "I am going to my rest: Lord Jesus receive my spirit. Come, Lord Jesus, come quickly!"

About seven o'clock on the morning of the 14th, she said to me,

"I am indeed going to my rest." I thought that it was really the case; and I asked her, if she would see the children, and take leave of them? "No," said she, "I am too weak to bear such a parting: tell them, from me, to be good children; and pray for them, that their evil passions may be subdued." As she saw me exceedingly affected, she grasped my hand, and in a firm tone of voice, and with an emphasis I shall never forget, exclaimed, "My mind is happy!" and in a few moments, with the utmost serenity, "fell asleep in Jesus!"

Her departure was improved, at her own desire, by Mr. Birt of Birmingham, at Cozeley: a most impressive discourse, from Psalm lxxiii. 26. A very crowded assembly met together on the solemn occasion. May her death be the spiritual life of many!

What remains, but that I should be solicitous to make a suitable improvement of this affecting providence?

Let me learn from it *my own mortality*. I too must soon lie on a dying pillow. The moment, perhaps, is not distant when I shall bid my bereaved family a last adieu; and indeed shall take a final leave of all below the skies. "The fashion of this world passeth away." May I live more habitually mindful of my eternal interests!

I would *be thankful to God for the kind supports* which he was pleased in great mercy to communicate to my dear wife. Her strength was indeed equal to her day. The beams of immortality shone around her dying pillow: an earnest of heavenly bliss was imparted to her before she bade farewell to earthly scenes. He, whose mercy endureth for ever, remembered her in her low estate. Let his name be adored, for his never-failing love and goodness.

I ought to make *a diligent enquiry into the state of my own soul, in reference to eternity*. Have I experienced that change of heart, without which I cannot see the kingdom of God? Have I seriously repented of my transgressions, and fled for refuge to the glorious hope set before me in the Gospel? Am I living to myself, or to God---for the present world, or for another and a better? Is Christ precious to my soul? Do I love him, his doctrines, his precepts, and his holy example? Lord! search me, and try me; deliver me from every wicked way, and lead me in the way everlasting.

I would *commit myself and my bereaved family, with renewed faith, and fervent supplication, into his hands, whose tender mercies are over all his works*. O my God, impart all needful wisdom, fortitude, and grace, to train up my motherless children in "the nurture and admonition of the Lord." Appear for them, and be a Father and a Friend to them for ever. Let the innumerable petitions addressed to thy throne for their temporal, spiritual, and eternal welfare be graciously heard, and abundantly answered. My eyes are up unto thee, and my expectations are from thee. From thee alone cometh salvation. I would acknowledge thee in all my ways: do thou direct my paths.

I would *affectionately cherish the memory of my departed friend*. Every object in my habitation must necessarily recal her perpetually to our recollection. Scarcely an hour can pass away, without our being compelled to feel the greatness of

our bereavement. In our family intercourse and daily walks, she must necessarily be missed, who, through ten years of endearing friendship, rendered these scenes peculiarly interesting.

Yet I would *moderate my sorrow by the recollection of her complete felicity.* It is true, the poor body is, and will long be, the prisoner of death; the eyes which have been so frequently elevated to the skies in devotion, are closed in darkness; the tongue which so often uttered the language of prayer and praise, is silent in the tomb; the hands which so actively discharged the duties of life, and ministered to the necessities of God's poor people, are cold and motionless; and "the curtains of a deep midnight" are drawn around the dear remains. But the immortal spirit which saw by the eye, which heard by the ear, which acted by the hands, which beamed in the countenance, throbbed in the heart, and conversed by the tongue, still survives, and will live for ever. Yes, the happy spirit, clothed in garments of light and victory, exults in the presence and in the favour of the "God of the spirits of all flesh," whose loving kindness is better than life. She has mingled, with inconceivable transport, with her pious ancestors, and the spirits of the just made perfect in glory. With the redeemed around the throne she wears a never-fading crown, purchased by the death of her Saviour, and freely bestowed on her through the riches of his sovereign grace: she now feels the truth of the sentiment which she uttered in her last affliction: "It is you, who survive, who are to be pitied, and not I." Indeed may I not with propriety regard her as occasionally visiting us, and as sometimes saying, "Weep not for me, but for yourself. You are still encompassed with temptations and difficulties: I have surmounted them all. You are wrestling with many errors and with much darkness: I am perfect in knowledge, and see divine mysteries in a divine light. You are labouring in the race: I am crowned, and have received the prize. You are striving in the field of battle, and I well remember the toilsome and painful conflict: I, through the riches of divine grace, have finished the contest, and am secure in the eternal city. You are yet travelling through the vale of tears: I am refreshing myself in the gardens of pleasure, and on hills of everlasting gladness. Hold on with courage, faith, and patience: there are mansions of joy prepared for you also, and I wait and long for your happy arrival in this blessed society."

Cozeley, Jan. 1819. B. H. D.

Yearly View of Baptist Churches.

MR. EDITOR,

A CORRECT yearly view of all the Baptist Churches in Britain; the places in which they are situated; the name of the pastor; the number of members; and if vacant, would be a valuable species of information to ministers; and I think very gratifying to the churches in general. It might be accomplished in this way: Let every association send their reports to you, say by October: give an account of the churches that form them; and communicate the state of those churches also, which are not in any association. By this easy method, the condition of every church in our denomination would be seen at once. You might print it in the Magazine for January each year.

FORM. G.

Place.	Pastor.	No. of Members.	If vacant

Public Annual Meetings.

PROTESTANT SOCIETY

FOR THE

Protection of Religious Liberty.

(Continued from page 262.)

SPEECH of John Wilks, Esq. which we cannot better characterize than by adopting the language of Sir James Mackintosh, who stated, that he "had never heard an abler, or more eloquent speech, in any assembly."

Mr. Wilks rose amidst the loudest testimonies of respect. He thanked the meeting for this and other demonstrations of their kindness. It would have afforded him far greater pleasure if the Society was to meet no more; if they had met to chaunt its dirge, or to sing its requiem, rather than to sound its praise: especially when he remembered the more important occupations to which many of them had been devoted during the past week. He trusted the call from those engagements would not be in vain. They must not lay down their armour till the battle was won.—*(Applause.)*

Among the subjects of the last year, was the demand of TOLLS at the turnpike gates from Protestant Dissenters going to their several places of worship. From these they considered themselves exempt, as well as the members of the established church. There is no general regulation, however, on this subject. Information is only obtainable by the perusal of the exemption clauses, which are invariably inserted in all Turnpike Acts. In a case in the county of Suffolk, the local act provided, that no person was liable to the payment of rates "going to or returning from his proper parochial church, chapel, or other place of religious worship on Sundays." Mr. Justice Grose decided, that it was absurd to contend, that under the words "going to his *parochial* church, chapel, or place of religious worship," Dissenters must be restricted to a particular parish, inasmuch as the parish in which they resided might not contain any place of worship to which they could resort; and that the word parochial must refer only to the parish church. Mr. Justice Holroyd concurred in this judgment, and ordered a verdict to be entered for them, although at the same time, he reserved liberty to the other side to apply to the Court of King's Bench. That application had been made, and notwithstanding the opinion of two Judges, as well as that of other men of the greatest eminence in the legal profession, the Court of King's Bench arrived at a different conclusion; namely, that under those particular words in that act, Dissenters who passed along those roads could not claim the benefit of exemption, in proceeding to the places of worship which they frequented, if they were not within the parish in which they resided.—*(Exclamations of surprise.)* He differed from the reasons assigned for the decision, yet more than from the decision. They reminded him of the advice given by Dr. Johnson, to a person who was about to occupy a Magisterial situation in one of our Colonies. "Sir," said he, "give your judgment, but abstain from giving your reasons; for the judgment may be right, and the reasons wrong."—*(Laughter.)* The reason given by the Lord Chief Justice for his judgment was, "that in construing these acts, the Court should see, that the occupiers of tolls were exposed to the smallest possible loss; and that such exemptions might occasion much dispute and wrangling, on a day that ought to be specially devoted to charity and peace."—*(Laughter.)* As if the establishment of an injury would produce more discord than the withdrawment—as if the agitation of liberty and life was not to be

preferred to the oppressive silence of the prison or the tomb.

From FROME—from WIGSTON—from MR. JOHN, a Unitarian Dissenter at SWANSEA——from MR. DAVIS, the late High Sheriff of MERIONETHSHIRE, communications on that subject had been received. Several excellent letters also from many warm-hearted Welch Methodists, who feel for their poor neighbours, for whose benefit they traverse the roughest roads, ascend the steepest mountains, and descend into the glen-like valleys, only to promulgate the gospel: and whom it is important to protect from pecuniary loss in their apostolic labour.

MR. MEEK, of SOUTH MOULTON, in Devonshire, and the REV. DR. CRACKNELL, of WEYMOUTH, for his own, and a Wesleyan Methodist congregation, had also complained. This subject was of vital importance to Dissenting congregations. Their meeting-houses are generally in towns, and the congregations are collected from neighbouring hamlets. The charge on some congregations, if tolls should be permanently enforced, would annually amount to from forty to fifty pounds. The personal hardship and pecuniary exaction present, however, other objections: the subordination thereby assumed of Dissenters to Episcopalians—of the equally pious and enlightened and useful frequenters of the meeting-house to the attendants at the parish church, suggests more important reasons for disapproval.

Since the decision, the Committee had watched the local acts that have been introduced during the present sessions, and provisions were introduced which would prevent any recurrence of those exactions in the particular roads to which those acts might refer. But he did not like that tardy and uncertain mode of relief. He did not like waiting in a lord's anti-room—nor soliciting this just and ancient right as a boon from the Chairman of the Committees of the House of Lords. He thought some distinct legislative enactment should be obtained; some bill supplementary to the general Turnpike Act, which should be distinct in its declaration, and universal and permanent in its effect.

To the Assessed Taxes he would next refer. At Richmond, the windows of the place of worship of the Rev. Mr. Thomas had been assessed; advice was given by the Committee, and the demand has not been renewed. A letter from a most excellent friend, the Rev. Mr. Cockin of Holmsfirth, Yorkshire, and from the Rev. John Humphreys, in North Wales, had obtained all the attention which the Committee could supply.

But to one case connected with the Assessed Taxes he with great satisfaction must advert, as an unjust demand had been resisted with complete success. Upon a former occasion, he had paid a tribute of respect to those Institutions among the Dissenters, which may truly be called "the Schools of the Prophets," and from which had proceeded some of the ablest, most learned, and most useful men, who now bless and adorn the world.

Among those was the Dissenting Academy, under the superintendence of the Rev. Mr. Vint of Idle, in the West Riding of York. Notwithstanding a former decision of the Judges, as to Hoxton Academy, that no house-tax or window-rates were payable for the apartments occupied by students, the Commissioners and Surveyors thought proper to impose a charge of £20 4s. over and above their former charge, on account of the part of the academy occupied by the students. On the recommendation of the Committee, Mr. Vint applied to the Commissioners for relief, but without success. Applications were then made to the Tax-office, without avail. Another case for the opinion of the Judges was then demanded; and six learned Judges had confirmed the right to exemption, in these words: "We are of opinion that the determination of the Commissioners to rate these premises was wrong."—(*Loud cheers.*) And he could also state, with additional delight, that Mr. Vint obtained back from the Receiver General of Taxes the sum of £20 4s. which was the

amount of a distress, which, with most uncourteous eagerness, the Commissioners had levied on the library, pending the appeal.—(*Applause.*) And he thought that if the Society had done nothing more, during the past year, than thus having vindicated the rights of Dissenting Ministers and Dissenting Academies, that they would have deserved general approbation and support.—(*Shouts of applause.*)

Among the other subjects to which he would allude, was the subject of Poor Rates charged on places of religious worship, and he never should address them with perfect pleasure, until that source of vexation no more could flow.—(*Cheers.*)

At Wimbourne, in Dorsetshire, an attempt had been made to impose this rate, originating with a clergyman, but which the greater liberality of other inhabitants would not allow to be enforced.

At Worcester, a charge had been made upon the chapel. As the chapel is in two parishes, and 16 heavy rates are annually made, the establishment of the liability to assessment would have imposed a burden adequate to a gross sum of £1,000 upon the trustees. There the officers had actually begun to pull down the organ, and to remove the patent lamps. The Committee sanctioned an appeal, and by their intervention, and the prudent conduct of an individual member, the parish officers, after repeated explanations, determined that the rate should be reduced to 16*s.* a year, to be charged upon a little house appertaining to the chapel, and to which charge it was impossible to object.—(*Cheers.*)

At Chatham, a case likewise occurred, which was not conducted by this Society, and in which an attempt had been made to rate the chapel of the Rev. Mr. Slatterie, whose ill health alone prevented the information and pleasure which his zeal and eloquence would always produce. There it was not the parish that wished to impose the rate. They well knew the advantages arising from his ministerial exertions to the population of the town; and that the charitable benefactions which Christian principles induced his congregation to dispense, far exceeded in utility and amount all that the most vigilant Tax-Collector could extort. Was it not deeply to be lamented that an individual should have this vexatious power? and ought their efforts to relax until this power, at individual caprice, to impose a tax unfriendly to religion, was entirely swept away?—(*Cheers.*) The case has not yet been finally determined, but the expenses incurred amount to £50, which, from high and deserved respect for Mr. Slatterie, the Committee directed their Treasurer to pay.

At York, a far more important case had occurred, and towards the expense of which the sum of 50 guineas had also been presented by the Committee. The neighbouring ministers had determined that the ancient city of York should not be without a place of worship for Independent Dissenters, which many inhabitants desired. Lendal Chapel was therefore erected. The chapel had not been built more than a year. The receipts and disbursements were therefore distinctly known, and that the disbursements had exceeded the receipts; yet the place was assessed. The Trustees, who were men of intelligence and public spirit, determined not to yield quietly to this demand. The Court agreed upon the law, that Dissenters' places of worship were not rateable to the poor, provided the necessary expenses equalled the receipts, and were chargeable only for such net profit as should remain after a deduction of the necessary expense. This case is most momentous, as it shows the situation in which Dissenters are placed. It is not at the amount of the payments to which we ought mainly to look: that is relatively unimportant.

On that occasion there was a very numerous Bench of Magistrates assembled in the city of York, but of the city alone. These city Magistrates having admitted the principle, proceeded to exercise their offensive right of examining the payments made by the Trustees, and deciding how far they were necessary. One man sapiently asked

in what way the chapel was lighted? He was answered, "With oil." "With oil, (said he) oil is too expensive, it would be much more economical to light it with candles!" (*Laughter.*) This gentleman, it will probably be conjectured, was a *tallow-chandler!*— (*Loud laughter.*) If a tallow-chandler, he naturally voted against the oil.—(*Laughter.*) He did; and sitting there as a Magistrate, he said he could not permit so much to be charged for lighting the chapel.—(*Laughter.*) Then there was a charge of £10 for a clerk. "Oh! (said their worships) we can't allow you to pay a clerk £10 a year. Why can't some of you give out the hymns, and chaunt unaided your nasal strains?"(*Laughter.*) The £10 was disallowed. Next came a charge for pew-openers. This was a new source of extravagance. "Why should not those people who had pews open the doors themselves?" Then there was something allowed for cleaning the chapel. This too was quite out of the question. "If people took pews, why did they not become their own sweepers and cleaners?" (*Laughter.*) This charge was also disallowed. But even these deductions afforded imperfect satisfaction to these enlightened adjudicators. During the previous year, the benevolent Ministers who came, and without remuneration, except for their travelling expenses, to officiate in the chapel, had received about £100. "There were many curates in the city of York who had but £50 a year—£100 a year to Dissenting Ministers was therefore an extravagant expense."—(*Laughter.*) Under these circumstances, and with these deductions, the disbursements were brought below the receipts; and these Magistrates decided that the chapel was rateable, and directed that it should be charged upon a profit of twenty pounds.—(*Shame.*) In such a state was it honourable for Dissenters to continue? Especially when the Court of Quarter Sessions was so frequently constituted of clergymen, who, in these modern times, neglecting their personal duties, and invested with magisterial power, often came predetermined to crush by such vexations, the spirit they could not otherwise repel; and to eradicate the plants, the growth and beauty of which they could not otherwise destroy.—(*Applause.*)

Among the resolutions which would be proposed, was one by which the Meeting would be pledged to endeavour to obtain from the Legislature an enactment on this subject, which he trusted would abrogate this unworthy intermeddling, and bury this abuse in the same sepulchre with many departed wrongs.—(*Applause.*)

To various cases of riots and disturbances, by which congregations in places of worship had been interrupted, during the year, he would next advert. These disgraceful occurrences pervaded not distant parts of the country only; but even in London, and in the vicinity of the metropolis, congregations had not been exempt from this species of persecution. A congregation in Newton-street, Holborn, had been assailed by a mob. At Camberwell, the Rev. Mr. Innes complained of interruption. The same complaint was made by a respectable Baptist Society at Hammersmith, during the performance of a sacramental ceremony. At Ilford some interesting and amiable ladies had suffered by a removal of the shutters, the fracture of their windows, and the interruption of some opulent inhabitants, and an instigated rabble.

At Ludgershall, in the county of Wilts, field-preaching was prevented. At Oxendon, in Northamptonshire, a similar prohibition occurred to a Baptist Minister; there Mr. Bolton, the rector of the parish, was the prohibiter. Painful was the thought, that such bigotry should exist in this land of liberty—and England was yet that land of liberty —whilst they had heard during the week that in distant and barbarous regions such evils did not exist—that, without interruption, the Missionary might in India, beneath the shade of a tree, freely tell his heart-affecting tale: an itinerant, unmolested, under an ancient cross or gothic ruin, might in Ireland address

the interesting villagers; and be greeted with rapturous welcome, as he unfolded the message of life and peace among the groves that adorn the islands of the Southern Sea.—(*Loud cheers.*)

At Haslemere, interruptions had been occasioned by birds sent into the chapel, and extinguishing the lights. At Cannock, near Walsall, in Staffordshire, disturbances arose from howling, groaning, and whistling, by external violence, and internal noise.—(*Shame.*) At Hammersmith, so near to London, disgraceful scenes of a like nature were exhibited. There a Society of Baptists were interrupted in the performance of one of their sacramental ceremonies. The windows at Kirton, near Ipswich, had been covered with soil.

At Wolston, near Coventry, acts equally improper have been performed: there Mr. Sawbridge, the clergyman, has threatened that no place shall be registered for twelve months. The impotence of that threat the Committee will expose. They will try the question with Mr. Sawbridge, and evince that no Bishop or Archdeacon can be beyond the controul of the law; and if they do not instantaneously record the notice of the registry, when left by the poorest villager, notwithstanding their frowns, on them the law shall frown.—(*Applause.*) These poorest and most illiterate peasants may not be borne down by those who conceive that power constitutes right, and that the possession of wealth entitles them to oppress.—(*Cheers.*)

From Horsley, near Ashstead, in Surry, he had read with peculiar interest the letters of two good men, who were there itinerating and preaching the gospel, in villages where it had not reached, and who feeling heavenly compassion in their hearts, and viewing, with weeping, large multitudes perishing for lack of knowledge, wrote to state, that if it cost them their lives, the poor people must not go untaught.—(*Applause.*) Other similar cases had occurred; and it was hardly needful to say, that the Committee had not received these complaints with folded hands or unaffected hearts.

It would be well if he could say that these were the only means adopted to prevent the progress of truth. Protestant Dissenters had no hostility to *National Schools*, although they thought they should be denominated Episcopalian, and not assume a nationality which their exclusive principle disclaims: but they did not treat Dissenting schools with equal toleration. At Dronfield, near Sheffield, in the county of York, some excellent Sunday-schools had been interrupted by the Churchwardens, instigated by the Clergyman. They had sought to intimidate by threatening prosecutions, and by proceedings in the Ecclesiastical courts. But the supporters of such Institutions were not to be appalled by threats so impotent. On liberal principles let the education of the poor proceed, and then knowledge, and love, and piety will finally fertilize the land.

These principles had been recognized as to the Macclesfield school, by the Court of Exchequer. Those Judges had conferred honour on their characters by sanctioning the Lancasterian or British system of education. In a matter which came before their court, in which the trustees of the Macclesfield school were concerned, and in which the question of different sects was involved, all the Judges, and especially Baron Garrow, approved of the British system. Baron Garrow, in particular, said, "I think it right that the children of the poor, of different sects, should mingle in one school and place of worship: I think it is a great improvement in our mode of education, as it tends to smooth down some of those roughnesses that are at present but too predominant, and which, for the happiness of mankind, are sincerely to be deplored."—(*Cheers.*)

A measure will probably be introduced into Parliament during the present session, if the health of the individual, by whom it is projected (Mr. Brougham) will allow, which demands all the considerations that can be bestowed. That bill contemplates the establishment of parish schools, in every parish throughout the empire; an excellent design, but

requiring great caution; and to be watched by Dissenters with a vigilant eye, lest it should become against them a most powerful and injurious instrument.

Some miscellaneous cases of considerable interest he could not omit.

The Clerk of the Peace for the county of Rutland, had refused to register a notice of a place of worship in that county, left by the Rev. Mr. Corbishley. The Magistrates had conceived that they possessed some discretionary power; and did not know that they had only a ministerial duty to perform. The right of registration had been maintained and asserted with success, and the result is important, principally as it demonstrates the necessity of firmness and decision, and teaches not to suspend on the brittle thread of favour and indulgence, those rights which should be upheld by an adamantine chain.

Letters from Elland, near Halifax, complain that the Minister of the parish had attempted to prevent a mason from cutting grave stones in the church-yard, because he was a Dissenter. Thus substituting power for persuasion, and persecution for argument.—(*Applause.*)

The case of Mrs. Gould was affecting.—Her husband had long been deacon of a Baptist congregation near Brayford, in Devonshire. Nothing was more natural or more innocent than for this poor woman, in the language of uncourtly truth and pious sensibility, after she had wept over the remains of her beloved companion, to state on the grave-stone, "how the good man had lived, and how he died." This, however, offended the parochial clergyman, who determined that the stone should be removed. He admitted that the Dissenter had a right to be buried in the church-yard, and that the sexton had received the usual fee. But he denied that any person might erect a tomb-stone without his more express consent. The Minister of the Church of England thus sought to obtain a wretched triumph over an aged and unhappy widow! True, he might thus increase her pangs, and add to her cup of sorrow, already overflowing. He might prematurely demolish a monument which the hand of time would obliterate or destroy; but he could not touch the inscription written by the finger of the archangel in the book of life, nor cloud the glory that in another state shall radiate around the memory of the just.—(*Applause.*)

From Corfe Castle, Mr. Smith complained, that the Rev. Mr. Clavell, a Clergyman and Magistrate, had refused to bury the child of a Dissenter. The parent was a labourer. The Rector opulent and powerful. The Committee interfered: nor did they interfere in vain. The poor Dissenters blend astonishment with joy, when they learn, that the same justice is obtained for them in the lowly cottage, as for the turretted castle which frowns over the vale. They take courage as they bless the Society, and are grateful to their God.

But why, he must again inquire, did a body so respectable and so enlightened as the Dissenters of England, submit to these insults from Clergymen? Why, by seeking interment exclusively in a church-yard, connect themselves with an establishment which they professed to disapprove! what was a church-yard, to merit particular respect?—(*Applause.*) Papal superstition had bestowed on it an interested sanctity, unsanctioned by reason, but which imagination and poetry had combined to adorn.—(*Applause.*) In former times, people collected themselves round the church, because they hoped to be relieved from purgatory by the prayers of the faithful attending at the church. (*Laughter.*) Be no longer fettered by such absurdities.—(*Applause.*) Let gardens surround our meeting-houses, and there let our ashes slumber till the resurrection of the just.—(*Applause.*) If the poor posthumous renown be sought, which brass and marble can bestow, what can be more delightful to the father, than to know, that the inscription shall be fixed on the walls of the meeting-house, where he and his family, throughout their lives, have worshipped God?—(*Applause.*) What more grateful to the

children, as they bend their knees in the house of prayer, than to have the memorial of their father in their devoutest moments present to their eye. Thus death would lose somewhat of its terror—families yet would be united—kindred would survive, still living in the hearts and thoughts of those by whom they were best beloved.—(*Cheers.*)

But even to the meeting-house extortion will pursue us. The Rev. Mr. Brewer of Birmingham, had been there interred. The opulent rector of that vast town would not lose his profit, and demanded 10*s.* as a mortuary fee. Explanations were required, and the demand was forgotten. But no! such forgetfulness is not allowed: for after near two years, the Rev. Mr. Curtis has actually renewed his demand. During the present week, he, (Mr. W.) had received a letter, stating, that this Clergyman, opulent and elevated, has personally called on a friend of the widow of Mr. Brewer, and insisted on the amount.—(*Hisses and cries of shame.*)

He did not wonder at this expression of indignation and contempt; but he hoped that the demand would fail, and every inhabitant of Birmingham was interested in its defeat. The right to mortuary money is ancient, but there are few parishes in which it can be sustained. It must have been claimed before the reign of Henry VIII; and if disused, cannot be revived.

But for Clergymen, the situation of the Committee would be comparatively a sinecure. This statement was illustrated by most of the cases, and confirmed by one from Tremadoch, in Wales. In that distant retirement, a young man, member of a congregation under the pastoral care of Mr. John Jones, went to assist a neighbour in hay-making, and by the consent of the family read a chapter and prayed. In the afternoon he read another chapter, and again they went to prayer. This house being a public house, the Rector of the parish, who is a Magistrate, *happened* to be there!—(*Laughter.*) The family, which, including all who were in the house, amounted to fifteen, attended the devotions of the young man. The Rector began cursing and swearing, laid hold of the young man by the neck in the act of praying, and actually turned him out of doors!—(*Shame! Shame!*)

Mr. Parry of Chester, wrote also to complain of another Clergyman in the county of Denbigh. He was offended because a new meeting-house was erecting within, what he thought, some hallowed circle round the parish church. He must have feared the internal attractions of the building, as the humble edifice could not vie in architectural splendour or costly adornment with his established church. This gentleman wrote, that the Clergyman had but one arm, yet threatened to knock down the rising meeting-house. The Committee replied, that if the Clergyman, instead of one arm, had been Briareus with one hundred arms, he would find the law had a still stronger arm, should he presume to execute his threats.—(*Loud applause.*)

From Soham, in Cambridgeshire, complaints were made that the Clergyman refused to marry Dissenters. In Northamptonshire certainly the fact occurred. The Clergyman actually refused the performance of a marriage ceremony, until the bridegroom had been re-baptized.—(*Laughter.*) Two respectable families assembled to witness the marriage ceremony, intended to unite two estimable young persons in "holy matrimony." What was their surprise to hear the Clergyman, previous to the commencement of the ceremony, ask the gentleman if he had been baptized? The bridegroom replied affirmatively, that he was baptized by a Dissenting Minister. The Clergyman rejoined, "I consider all such baptism as illegal; it is only lay-baptism. I do not consider you a Christian, and therefore I shall not marry you." Was it possible to conceive a situation more embarrassing and unfortunate? What remedy would the Clergyman propose? Re-baptism only would satisfy his mind. The demand was disgustful; but then the mortification of disappointment at such a moment: was it not even

more intolerable?—(*Laughter.*) The parties were therefore compelled to submit, and the respectable families were detained whilst the sexton was sent for a bason of water, with which the adult persons were actually sprinkled by this zealous priest, and to two sacraments of this Protestant reformed church the Dissenters were obliged to submit.—(*Cries of shame.*)

If there be any proper feelings among Protestant Dissenters, they must be excited by circumstances like these. He had combated one prejudice as to church-yards, and was not the marriage of Dissenters by Clergymen an equal prejudice? Why should they not also be freed from the compulsory administration of this same rite also, by Ministers of a church to which conscientiously they are unwilling to conform?—(*Applause.*) What is there in this same sacrament of marriage? Is matrimony a civil or a religious ceremony? If it be civil, abstain from the priest; if religious, let the Ministers of religion with whom they are connected, utter the useful exhortation, and breathe out the pious prayer.—(*Applause.*) Are Dissenters to submit to an arbitrary form, from which by more consistent attention, and more vigilant care, the people called Quakers and the Jews are exempt. Why should they not apply for, and obtain a similar exemption?—(*Applause.*) The Unitarians, unwilling to recognize the doctrine of the Trinity, according to the established form, have resolved on such an application: and who will not wish them success? What is marriage by the law of England but a civil contract between two persons, competent and willing to contract? These ceremonies too are a remnant of Catholic superstition, improperly retained by the Reformers;—By the Reformers; those great men; those giants of a dwarfish age; those lights amidst deep darkness; but who were yet only men, and whose cheering splendour was occasionally obscured—as an envious haze lessens the lustre of the full orbed moon.—(*Applause.*) Before him (Mr. W.) was a copy of a certificate of marriage in the protectorate of Oliver Cromwell, before a Justice of the Peace: and in that period of puritanism, were not husbands as good, and wives as fair and chaste, as in the episcopalian and voluptuous age of Charles the Second?—(*Applause.*) In Scotland too, where none of these ecclesiastical benedictions are essential to connubial union, and to connubial bliss, are the women less "gude wives," or their children not "bonny bairns?"

On another topic he also requested their attention. The poor rates are an increasing evil, which will not fail eventually to destroy our national prosperity. They are corroding and wide-spreading cankers. They repress the independent spirit of the people, damp the ardour of honest industry, augment depravity, increase in a ratio perpetually progressive, and must be either destroyed or be destroyers.—(*Applause.*) Yet an additional feature of ugliness is added to their deformity, when they are perverted into instruments of religious persecution.—(*Hear.*)

If the poor man may not have the consolation of worshipping God after the dictates of his conscience, he is at once deprived of his only remaining treasure and support.—(*Applause.*) During the last year, in various parts of the country, and even contiguous to the metropolis, these poor laws have been so perverted into instruments of hardship and oppression. It is high time that this subject should be investigated, and a remedy applied.—(*Applause.*)

From Ringwood, in the county of Hants, a worthy friend, Mr. Bishop, states, several such acts of oppression.

At Ramsgate too, where many parade to inhale the salubrious breeze, and recreate the mind by gazing on the works of art, and the sublime of nature, they little think that the pious poor are suffering a species of martyrdom, for an attachment to religion and truth. From St. Peter's, Mr. Cramp complains, that three or four people in the workhouse who had attended his chapel, had been commanded by the Committee to attend the parish church, and in default thereof were deprived of their meals.—(*Shame.*)

At Richmond, the Tivoli of England—amidst its bowers sacred to the classic muse, the demon of persecution, armed with the poor laws, might be seen to glide. There, among others, a poor woman, named Rebecca Hill, was sick, sad, and solitary; she was visited by some dissenting almoner, who introduced the Dissenting Minister to read and pray. The parish officers, however, tracked their steps, and told her if the visit was repeated, she should be deprived of all parochial relief.—(*Hisses.*) She thus addressed Mrs. Crundell, of Richmond, to whose kind efforts she had been indebted. "Honoured Madam, I hope you will not be offended, but I hope you will not bring that gentleman to visit me any more, as it has got me a great deal of ill will. The parish will not allow me any relief if I continue your religion; as I have been prayed for in Petersham church, which the Committee think sufficient. One of the gentlemen saw you come in himself." That is to say, one of the Committee for distributing the rates, saw this poor woman in affliction, and like the minister of death, forbade the comfort which the minister of religion might afford.—(*Shame.*)

Mr. Deane, of Sittingbourne, made a similar complaint. There was an old man, eighty years of age, who for more than twenty-five years had been a Dissenter, and had got the title of Bishop for his venerable age, or more venerable life. This poor fellow reluctantly compelled to apply for parochial relief, was deprived of his dinner, because, after having attended at the church in the morning, he attended at his chapel in the afternoon. This sort of punishment some might not think severe, although, perhaps, that should not be intimated in the city of London, where a good dinner is not ill esteemed.—(*Laughter.*) But it should be recollected, that this must be a real privation of a pittance never too redundant to the poor.

Mr. Alderman Wood now attracted the attention of the meeting; and said, that he would not compliment his worthy friend, on his allusion to the attachment of citizens to good dinners.—(*Laughter.*) He hoped he should be excused for this interruption. He could sit for many hours with great delight, to hear his worthy friend's very interesting statements, but he was particularly engaged at the annual meeting of "the British and Foreign School Society," where H. R. H. the Duke of Kent was to preside. That fact would plead for his pardon for the interruption of their excellent Secretary, with whose conduct it was impossible to be otherwise than highly satisfied.—(*Applause.*) The objects of the Society had his warmest approbation; and he must state, that he should have great satisfaction in supporting any measure which the Protestant Dissenters should think fit to bring before Parliament. But in or out of Parliament, he would oppose the exercise of oppression, however sanctioned.(*Applause.*) An individual possessing more splendid talents, or more liberal feelings, for promoting their views, could not have been found than their present Chairman. In a former year, when he occupied the same situation, he had hoped, that the system of persecution which was then disclosed, would have been for ever set at rest. It was painful for him to reflect on the disappointment of those hopes, and it became doubly painful, when he found that the authors of those acts of tyranny were men of education; men from whom they should expect enlightened liberality, but who rather acted like men idiot or insane.—(*Applause.*)

He should be loth to find fault with any class of religionists; but every man who lived in the city of London must know, notwithstanding the income of their clergy amounts to 155,000*l.* annually, and their duty is comparatively light, (for although our population is immense, there are 20 or 30 churches in the metropolis where on a Sunday not ten people will attend,) yet these Clergy sought a prodigious increase of their incomes, which he and his constituents were little disposed to admit.

The worthy Alderman then quitted the room amidst general applause.

(*To be concluded in our next.*)

Baptist Anniversaries.

We shall INTRODUCE this article with a few quotations from an excellent pamphlet just published, by the Rev. S. C. Wilks, A. M. entitled, "Christian Missions an enlightened Species of Charity;" which we shall review in a future number.

THERE was a time when to be liberal in alms-giving was considered as almost all that was necessary to constitute true charity. This period is gone by: the enlarged deductions of modern science, and the necessity of husbanding the resources of charity, with a view to the best application of them, have tended to bring to light the injurious effects of many schemes, which were, doubtless, originally planned with a truly benevolent intention; so that there is danger, lest, in the eagerness of discovery and reform, we revert to the opposite extreme, and learn to consider the efforts of Christian charity as of little or no importance, or even as positively injurious to the great family of mankind.

It is true, perhaps, that never was the virtue of charity more extensive, or more popular, than at the present moment; yet it cannot but be evident, that, in the attempt to reduce what is naturally little more than an unguided impulse of the mind to a regular and enlightened system, there is danger of confining this Christian virtue in undue trammels, and of narrowing too much the sphere of its exertions. Warped either by incorrect ideas of political economy, or by false deductions from true premises, there are not wanting persons who decry almost every species of charity; who tell us plainly, that the various plans pursued for the amelioration of the human race are useless, or even mischievous; that the world will ever remain what it has ever been; that the same, or nearly the same, measure of vice and want, of irreligion and misery, will always exist; that the efforts of charity only remove the burden from one to another; and that, in short, true wisdom dictates that we should leave the world where we found it, under the guidance of laws over which we can exercise no effectual controul.

There are few persons much acquainted with the present state of society, who have not occasionally to encounter arguments of this description; and that not only from men who are glad to exhibit their science as a cloak for their want of charity, but even from others, whose indifference to the necessities of their fellow-creatures is not the *cause*, but the *effect*, of their misapplied speculations;—men who *would* perhaps have been charitable, had they not taken up an unfounded opinion that charity is useless. Persons of these and similar descriptions naturally keep aloof from the various excellent institutions, which reflect so much honour upon this age and nation. Nor is this all: the patrons and friends of such institutions are viewed by them as persons whose affections are more expanded than their understandings, and who, in pursuing a local or partial object, are not aware of its general bearing upon the state of society, and of its ultimate effects upon the human race.

From a consideration of these circumstances, it appears to be an object of some importance to define in what consists *truly enlightened Christian Charity*, and to show that the objects proposed by our principal religious institutions, fairly and peculiarly come under that definition. The remarks that will be offered will particularly bear upon the question of Missions; because, to these, far more than to the mere extension of education, and some other benevo-

lent objects, has the reproach of enthusiasm, narrow-mindedness, and want of liberal investigation, been applied.

Truly enlightened Christian Charity may perhaps be defined to be, that which SPRINGS FROM RIGHT MOTIVES, AND CONSEQUENTLY BLESSES THE GIVER—WHICH ALSO BENEFITS THE RECEIVER—AND WHICH IS NOT CALCULATED TO INJURE OTHERS.

Admitting the preceding definition, it can be readily shewn, that to distribute sound religious tracts, to circulate the Scriptures, to establish and extend Christian Missions, and to educate the population of every nation in the world in Christian knowledge, is charity of the most enlightened nature;—charity, which no just views of political economy, no general speculations on the condition of mankind, can for a moment render questionable; nay, which will commend itself even when examined by the severest tests which can be applied to the subject. To take, then, but one part of this extensive field, it will be endeavoured to show that Christian Missions constitute, according to the preceding definition, a truly enlightened species of charity.

There are some plans of benevolence which it may, upon the whole, be our duty to assist, though they will not perhaps stand a severe application of the preceding test. Human life is made up of probabilities, and nothing that is sublunary is perfect. We must, therefore, often be content to sacrifice a little of the rigidness of abstract argument, and yield to what appear to be the immediate claims of charity, even in cases where an objector might be able to point out some questionable effects as likely to flow from a given scheme of benevolence. An institution, for example, may exist in our neighbourhood, the plan of which we do not think in all respects the best and most wisely constructed; and yet upon a large view of the subject, it may be our duty, if we cannot amend it, to assist its efforts. Such, however, are not the kind of cases which an enlightened Christian advocate would choose for his panegyric; nor would he wish to argue with an objector, who, from an enlarged view of the subject, perceived their errors and possible results. It is always one of the best methods of defending what is really unexceptionable, frankly to give up every thing that appears at all dubious: and it is on this vantage ground that it is intended to take up the present question.

1. In the first place, then, the charity which is employed in the cause of Christian Missions has the advantage of springing from right motives, and therefore blesses its *bestower*.—It is true, indeed, that a person may patronize even a good cause without a good motive, and therefore may not always benefit himself while he benefits others. But this, it may be very confidently presumed, is not the ordinary case with the liberality which is employed in the cause of Religious Missions. Generally speaking, it may be asserted, without fear of contradiction, that the funds employed in missionary exertions are as little contaminated by the sources from which they are derived, as those of any species of human charity whatever. If disinterestedness and purity of intention, if unaffected zeal for the glory of God and the good of mankind, conspicuously characterize any plan of benevolence, doubtless it is this. If prayer, and faith, and hope, and humility, are any where exerted, it must surely be here. If any work of mercy can preclude the operation of unhallowed and sinister motives, must it not be that of promoting Christianity throughout the world? Greatly, therefore, as even the best of men have to deplore the prevalence of worldly motives in their holiest actions, we may still challenge the objector to point out any species of charity which more generally "blesses him that gives." Many persons contribute bountifully to objects which produce the most injurious effects upon themselves. Their subscription, for instance, is not wanting to support a place of doubtful amusement, or to assist some profligate character for the sake of fascinating talents, which he only knows how to abuse to far other purposes than those for which

they were bestowed. But the sums that swell the contributions of missionary benevolence, it may be confidently assumed, usually spring from far higher motives, and produce far nobler effects upon the donors. In pitying the case of the heathen, we attach new value to the Gospel ourselves; and in assisting their wants, our hearts are expanded: we learn to practise frugality and self-denial, and various other Christian virtues. Our love also to that Saviour, who, while he died for *us*, died not for us *alone*, is exalted to higher degrees of ardour. It even "constraineth us, because we thus judge, that if Christ died for all, then were all dead; and that he died that we who live should not live to ourselves, but unto him who loved us, and gave himself for us." Therefore, in pitying our heathen brethren, we learn to devote ourselves afresh to God; and acquire a sort of sacred habit of viewing every thing in us, and around us, in that best of all aspects, as it respects His glory, and the diffusion of a knowledge of His government and salvation throughout the world.

2. And if missionary charity thus tend to bless the giver, still more evidently does it tend to bless the *receiver*. This is far from being the case with all that assumes the name of benevolence. A person may himself receive the reward of well-intended charity, while the recipient is injured by the injudicious boon. It may bless him that gives, and not him that takes, in something the same way as an injudicious parent may ruin his child by the indulgence of ill-judged kindness. But not so missionary charity; for it cannot surely be a question, even on moral and political grounds, whether Christianity be a blessing to its disciple; and still less is it a question when we consider man in his true aspect, as a fallen and guilty being who needs pardon and salvation from his Creator, and that "there is none other name given under heaven, whereby we may be saved, but the name of Jesus Christ." It would, indeed, be no slight proof of the excellence of this mode of charity, to show even its temporal effects upon the receiver. For Christianity civilizes man: it tames his rugged spirit; it disciplines his untoward passions; it renders him mild and amiable; it is the friend and harbinger of peace, while it moderates even the ruthless terrors of war. For evidence of the external effects of the Gospel, if such evidence be demanded, we might compare our own country, now so enlightened and so happy, so liberal in its policy, and so conspicuous for its blessings, with what it was in the days of ancient paganism; and might point out the numerous benefits, domestic, social, and political, which have resulted from the operation of Christianity, even crippled as that operation has been, by ignorance, and vice, and irreligion. And from such a picture, local and imperfect as it would be, who could turn, without devoutly wishing the same scene realized in every portion of the globe?

But it is on far higher ground than this that we must stand, in showing the beneficial effects of Christianity upon its true disciples. It is not a merely temporal blessing; for, in addition to the auspicious results already mentioned, it raises, and was intended to raise, its recipient from "the death of sin to the life of righteousness;" to make him a new and holy being; to restore the long lost image of his Creator in his soul: in a word, as an Apostle teaches, it is "the power of God unto salvation, unto every one that believeth." The blessings which it confers, remain, and will be infinitely expanded in a future world. Of all charity, therefore, the *most* enlightened, as far as the real benefit conferred on the receiver is a criterion, is that which promotes the knowledge of our most holy religion, because this is *never-ending* charity: it blesses its faithful recipient in *both* worlds. In proportion, therefore, as the soul excels the body, and eternity surpasses time, this charity is, upon the fairest and most sober calculation, more valuable than any other.

3. But the last test of truly enlightened charity was, that it should not be such as is likely to injure

society at large. There are many plausible, and even useful, schemes which will not bear this severe criterion. Pecuniary bounty to the indigent, we are told, often creates in the end more distress than it relieves. Many old and well-intended charitable endowments have had the effect rather of producing indolence and improvidence, than of lessening the real quantity of misery in the world. Food, gratuitously distributed on a large scale in a time of scarcity, conduces prematurely to diminish the general stock, and thus to raise the price to the community at large. Employment given at low wages to large bodies of workmen in distress, throws others out of occupation, and thus creates new miseries in relieving old ones. In short, there is scarcely a mode of exercising benevolence which will fully bear, in all points of view, the test of cold, abstract calculation. But *religious* charity, whatever tends to reform, and soften, and christianize the world, challenges the most acute investigation of the political economist. There is no recoil in its operations. It carries no mischievous, or even questionable, effects in its train. It makes man every where wiser, and happier, and better. It begins a sort of moral education upon earth, in order to fit us for heaven. And as in the case of a child, the very discipline which is to qualify him for future life is a blessing in *itself*, as well as in its future *effects*, —subduing indolence, animating to activity, repressing the waywardness of passion, and producing a variety of similar benefits;—so the education which our Creator has made the qualification for eternity, has also the most favourable effects upon the present condition of the world. To the sceptic, it would appear Utopian to detail even a small portion of the favourable effects which must inevitably result from a universal reception of the Gospel in its unsophisticated spirit and power. Wars would cease; our prisons would be metamorphosed into the abodes of hopeful industry; the recesses of vice and infamy would become the temples of religion and virtue; peace and kindness would beam from heaven, and welcome their kindred associates upon earth; the rites which have degraded, and the horrors which have afflicted humanity, would for ever disappear; and in place of the superstition, the barbarity, the discord, the misery, which for nearly six thousand years have hovered around our sublunary world, there would be every where visible the hallowed effects of that blessing invoked by angels on the morning of the Nativity,—"Glory to God in the highest; and on earth peace, good will to men."

Thus it appears, in the largest sense, that Christian Missions constitute a truly enlightened species of liberality. If this fact be adequately admitted, it will not be necessary to add much to prove the propriety of these meetings. If Christianity is really what it professes to be; if it is the beam that is destined to cheer the barren tracts of idolatry and superstition; if it is the harbinger and promoter of peace and love, and beatitude and joy; if, to nations as well as to individuals, it is the best and only true source of order, and prosperity, and repose; if it elevates and refines life, soothes and cheers the pillow of death, opens the portals of eternity, brings heaven to earth, and points from earth to heaven; if without it we can have no hope either here or hereafter, and with it are rendered "members of Christ, children of God, and inheritors of the kingdom of heaven;" it surely cannot be doubtful whether to promote its extension throughout the world be an object as expedient as it is merciful, as rational as it is sublime.

SERMON BY DR. RYLAND,

At Carter-lane, June 22, Evening.

John xvi. 8.—*And when he is come, he will reprove the world of sin.*

WHAT could more abundantly discover the love of our Lord to his disciples, than his affectionate discourse to them, when he was just about to leave them?

The Holy Spirit, in convincing of sin, convinces also of that misery which is necessarily connected with it. In pointing out the righteousness of Christ, he shows the plan of salvation; and by delivering the sinner from the condemnation and dominion of sin, he judges or casts out the prince of this world, and excites his gratitude to his great Deliverer.

Let us consider,

1. The need of the Holy Spirit to convince of sin. Sin has a blinding tendency. The pride of men's hearts deceives them. Obad. iii. The covetous man flatters himself that he is paying a proper regard to his own interest. The sensualist deceives himself in thinking that he is in the way to happiness. If this is the case with respect to particular vices, much more with respect to sin in general. The wicked flattereth himself in his own eyes, until his iniquity be found to be hateful. Ps. xxxvi. 2. This is the universal condition of mankind. All the world is become guilty before God. Rom. iii. 19. The Holy Spirit alone can work that conviction, which makes a man justify God and condemn himself. A man must know himself to be sick, before he will apply to a physician: so a man must know himself to be a great sinner, before he will properly apply for pardon, and approve the way of salvation. No one rightly sees the evil of sin, who has the love of sin in his heart. The first effect of spiritual conviction, is a sense of unworthiness; and of the justice of God's requirements; and of the Divine anger against sin.—Then follow gratitude for the Divine mercy; and an approbation of the harmony of the Divine attributes. How hard is it to convince men of the sins of the heart; of sins committed against God!—The Holy Spirit only can do this. Again; The agency of the Holy Spirit is needed to make men sensible of the necessity of the atonement, and of their need of sovereign grace. If there had been any remaining goodness in the heart of man, sinners would, without the work of the Holy Spirit, have been glad upon any terms to return to God. How is the need of the Holy Spirit evinced by the conduct of the Jews!—They knew him not. They knew not their Maker, but murdered the Lord of Life! It is also evinced by the conduct of those who profess to believe; the generality of nominal Christians reject the counsel of God against themselves; they neither receive the doctrines of the Saviour, nor cordially embrace him. Let us consider,

2. The means employed. Sometimes, Providence;—thus, Joseph's brethren were brought by Providence to reflect on their sin. Sometimes, Providence and the Word united;—thus, Saul was first awakened by the appearance of Christ, and afterwards more fully convinced of sin, by reflecting on the spiritual nature of the divine requirements. Lastly, the Word;—thus three thousand were pricked to the heart by Peter's sermon. Note, Mere natural conviction produces anger and despair. Let us consider,

3. The test which distinguishes natural conviction from spiritual;—the former does not convince of the evil of sin, but only of its dreadful consequences; the latter convinces of the odious nature of sin—of the divine justice in punishing it—and it convinces of all sin. The former is only temporary; after a while the sinner obtains a false peace—the latter is permanent; the sinner is abidingly humbled and self-abased; and this after consolation. "That thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God." Ezek. xvi. 63. In the former, the sinner would be glad to get rid of his conviction in any way whatsoever; in the latter, he wishes to have his conviction increased. In the former, great reluctance is felt; in the latter, great willingness. In the former, the sinner is proud of his humility; in the latter, he is grieved on account of his pride. In the former, the sinner employs some false remedy; in the latter, he cordially embraces salvation by the blood of the Lamb; he is neither offended by the humbling import of the plan of salvation, nor by the requirements of the divine law; with respect to the latter, he cannot be satisfied till he awakes in the divine likeness.

Remarks. 1. Conviction of sin precedes conviction of righteousness. 2. Despair is cured by a conviction of righteousness. 3. After conviction of righteousness, the love of sin is cast out of the heart. 4. Spiritual consolation produces tenderness of conscience. 5. "Believe that you are pardoned and you *are* pardoned," is very pleasing to the carnal heart. 6. Christians desire more deeply to know their depravity, in order that they may more fully know their need of a Saviour, and feel more powerfully gratitude for his salvation. 7. Let us pray that the Spirit of God may be poured out on the heathen world, to convince them of their need of a Saviour.

BAPTIST ITINERANT AND BRITISH MISSIONARY SOCIETY.

At the City of London Tavern, June 23, six A. M. Benjamin Shaw, Esq. in the chair.

This Society was first established in 1797, and designated "*The Baptist Society in London for the Encouragement and Support of Itinerant and Village Preaching*;" and, although it has been thought advisable to alter its title, yet the Society and its objects remain the same; having been originally formed, and being still carried on, to encourage the preaching of the gospel—the distribution of the Holy Scriptures and religious Tracts—and the establishment of prayer-meetings and Sunday-schools, in all places destitute thereof, whether in England, Scotland, or the adjacent islands of Guernsey, Jersey, Scilly, and Man.

The Rev. Mr. Smith of Ilford began with prayer.

The Chairman made an excellent speech. Amongst other things he said, that the great design of this Institution is not to bring persons to our denomination, but to Jesus Christ; at the same time that we cannot but feel pleasure when we behold the maintenance and the practice of what we consider to be a divine institution. He also remarked with pleasure, that the Baptist denomination have been as forward as others in diffusing the Gospel of Christ.

The Rev. John Edwards, Secretary, read the report; from which it appears, that 250 places are statedly visited; that about 60 schools for children, and 7 for adults, are under the patronage of the Society, and conducted by its agents; that the increase of decided followers of the Redeemer by the instrumentality of the itinerants added to the churches where they labour, is between two and three hundred; that about 10,000 religious tracts have been distributed in destitute counties, during occasional journeys of the itinerants; that some exertions have been made in the immediate neighbourhood of London; that this Society has united with that held in the vestry of Eagle-street meeting-house; that by their united labours churches have been raised at Chelsea, Kensington Gravel-pits, and Greenford; that six other places have been opened for Sunday-schools and the stated ministry of the word; that Auxiliary Societies have been formed at Hammersmith, and for the South London district; that they are anxious to set apart Mr. Jones of Wolston, and Mr. Shakespeare of Southam, to the ministry of the word; that they hope to support an itinerant in Buckinghamshire; that very encouraging information has been received from Devonshire, Herefordshire, Staffordshire, Cornwall, and other counties; that the distribution of religious tracts, and the establishment of Sunday-schools, have, in several instances, been the means of introducing the preaching of the gospel; that of the seals to their ministry churches have been formed, from which the word of God has again sounded out to the regions beyond them; that the islands adjacent to Britain are the most uncultivated parts of the nation; that a meeting-house has been built at St. Helier's in the island of Jersey, for the Rev. Mr. Jarvis; that those messengers of mercy, Mr. Jeffery, and Mr. Smith, from whom the islands of Scilly received religious instruction, have, under God, been the means of their temporal salvation, and have entered the habitations of misery, for the combined purposes of "*feeding the hungry, clothing the naked, and declaring the words of eternal life*;" that the worship of God is kept up three times every Lord's-day in six of the villages on the Scilly islands, and once or twice every week besides; that a number of pious young people attend prayer-meetings, and in the absence of their minister read printed sermons; that several of them are now qualified to give a word of exhortation; that in four of the islands, viz. Tresco, Brehar, St. Martin's, and Sampson, they have day-schools; that there are upwards of 200 scholars, besides 350 in Sunday-schools; and that nothing but books and a little money is wanting to increase the number in the latter to 1000;—besides other interesting particulars. Thomas Thompson, Esq. has contributed 100 guineas. The Report concludes with an Appeal to the Friends of the Redeemer.

Dr. Steadman of Bradford, addressed the numerous meeting in a very long and impressive speech. After alluding to former attempts of the same kind, and showing the great importance of the object of this Institution, he exhorted the assembly, amidst their attention to foreign missions, to recollect their countrymen at home. "Our Lord," said he, "although he came to be *a light to lighten the Gentiles*, and to be *for salvation unto the ends of the earth*, commenced, or nearly commenced, his labours at Nazareth, where he had been brought up; and the land of Israel was the scene of his public ministry, and the country in

which he itinerated. The place where he had been brought up he considered as having the first claim to his attention. He said unto them, "Ye will surely say unto me, *Physician, heal thyself*: whatsoever we have heard done in Capernaum, *do also here in thy country.*" As his native country was the scene of his labours, he enjoined the same upon his disciples. Go not, (that is in the first place,) into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to *the lost sheep of the house of Israel.* And after his resurrection, he commanded that repentance and remission of sins should be preached in his name among all nations, *beginning at Jerusalem.* It was as if he had said, "Preach the gospel to the heathen; but *begin at home.* Your own countrymen are bone of your bone, and flesh of your flesh." The apostles obeyed this injunction; in Judæa they took their stand, and persecution only could drive them from it. Even then they left it with reluctance. When Jesus appeared to Paul, and said, Get thee quickly out of Jerusalem, Paul remonstrated, saying, "Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of thy martyr Stephen was shed, I also was standing by, and consented unto his death, and kept the raiment of them that slew him." This was as if he had said, "Lord, let me stay here. This is the place most proper for me. Let me stay, and *save my fellow-sinners at home.*" When Paul and Barnabas also separated, Barnabas went to Cyprus, *that he might preach the gospel in his own country.* What great anxiety does Paul express in his epistles for his own countrymen! He had great heaviness and continual sorrow in his heart for his brethren, his kinsmen according to the flesh. Whilst he was labouring abroad, *home lay uppermost.* Even then his heart's desire and prayer to God for Israel was, that they might be saved.—Mistake me not. I have an ardent regard for foreign missions. When young, I felt a longing desire to be a missionary. But our very regard for the heathen requires us to pay attention to our own country. Consistency of conduct demands it. Will not the heathen say, "You tell us that there are two sorts of Christians, real and nominal; and you admit that the greater part of your own countrymen are merely the latter. Why then do you leave them, your own countrymen, who are bone of your bone, and flesh of your flesh, to come to us, of whom you comparatively know nothing. Physician, heal thyself. Let the words which you address to us, be preached in your own country. *Begin at home.*" My dear friends, what would Abraham Booth have said, if he had been told, what is now found to be a truth, that there are a million of people in your great metropolis who do not attend upon a public ministry. Let us prosecute the work *at home*, and convince the heathen that we are in earnest, by preaching the gospel to our own countrymen. Perhaps you are deterred in some measure from this great duty by the fear of being charged by your Pædobaptist brethren with a desire of gaining proselytes to your own denomination. Be not deterred, my dear brethren, from an endeavour to evangelize your own country, and to win over your own countrymen to the standard of the cross, by so mean a consideration. We want to make men Christians: whether they become Baptists or not, is with us quite an inferior consideration: that they should become Christians is the main thing. It is a matter of no importance any farther than truth is concerned, whether our denomination be large or small; and even in that respect, conversion to God far outweighs the controversy about baptism. At all events, the harvest is great enough. Should a thousand new Baptist labourers enter upon the work, our Pædobaptist brethren will have sufficient room for their strength. I rejoice in their success, and would not throw a straw in their way: there is room enough for us all. What a pity it is that Christians should entertain a mean jealousy of each other, and that they cannot work in amity in their Lord's vineyard! We shall all meet in heaven. A pious clergyman once said, "There will be but one church in heaven." My dear friends, your great metropolis has been called the Jerusalem of the world. Out of London let the law go forth, and the word of the Lord from this metropolis, not only to the heathen, but to every unenlightened village in the kingdom. Cease not, till London is made a rejoicing, and her people a joy. Cease not, till London is made a praise in the earth. We ought not to relax our exertions, as long as there is an unenlightened town or village, or even an unconverted individual, upon the face of the earth. He then moved that the Report be received.

Rev. James Upton seconded the motion.

Rev. James Hinton, Oxford. "My friends, so much has been said, and justly said, by Dr. Steadman, in behalf of our own countrymen, that I have been almost

afraid we should forget our friends in India, until I recollected that we should soon leave this place, and go to Queen-street chapel, where we shall have the pleasure of seeing and hearing our dear brother Mr. Ward, who will revive our feelings in behalf of the Hindoos. Great as the ignorance of many of our countrymen is, their ignorance is not like that of the heathen world. Let both be attended to: let both be combined. There cannot be a better union. Whilst we do the one, let not the other be left undone.—The assembly are but little aware what persecution our home missionaries have to contend with. It requires very great zeal to support home missions. A very considerable spirit of persecution exists in the neighbourhood of my own city. There are villagers where, if I were to attempt to preach, it would be said to me, "What, you are come to swell the criminal list, and to fill our prisons with robbers and murderers!" These aspersions, however, and these persecutions, though the latter are sometimes very violent, I comparatively disregard.—There are other things which affect me more. A bishop lately said to me, "Mr. Hinton, you are a man of candour. Keep within your own boundaries, and do not come into ours. Do not try to make proselytes." Such gentle expostulations as these move me. But even here it becomes me to please God, rather than men. It is not true that I wish to make proselytes to my own mode of religion, but to religion itself. I do not wish to go amongst pious churchmen, in order to make them either Dissenters or Baptists; but amongst ignorant and unconverted men, most of whom probably go to no place of worship at all. If we can but make them Christians, it matters little whether they become Churchmen, or Independents, or Baptists.

Rev. Joseph Ivimey. His speech was received with great applause. He related various anecdotes. One was of a woman, who said to an itinerating preacher, "Sir, I hope you are not going to leave our village. If you do, our ducks and fowls will be stolen, as they used to be before you came amongst us." Another was, of a countryman and his wife, who gave some ground on which to build a meeting-house; eleven Pounds (all they could raise) towards building it; and their own dwelling-house after their death for the residence of the minister. Thus they gave their all. He adverted to a Bill now going through the House of Commons, in which there is a clause compelling persons who receive relief from the parish, to send their children between the ages of five and twelve to the workhouse, that, under the superintendence of the overseer and a select vestry, they may be forced to learn the Church Catechism, and to be confirmed. Thus a religion is to be forced upon them which their parents disapprove. If this Bill passes, they will not attend our Sunday-schools. Even a justice will not be able to order relief, unless the parents comply with this unjust and intolerant condition. "I love my country," said Mr. Ivimey, "I love the house of Brunswick. It was the accession of that family which, in 1714, put a stop to the Schism Bill. But if this second edition of the Schism Bill should pass, I shall be ashamed to live in England. I do not so much mind about the children of our own people; for the poor-lists are not much swelled by them; but I feel for the loss of instruction which will be sustained by those children, whose parents go no where, and who used to be instructed in our schools."

Rev. Geo. Jones gave a very affecting account of persecutions in Wales; of a house broke open; of furniture broken and torn to pieces; and of an infant wrested from its mother and thrown with its head on the pavement. He also read extracts from an address of a clergyman to his parishioners against itinerant preachers; censuring them, and extolling himself. It was one of the greatest curiosities we ever heard, being an almost unparalleled specimen of egotism. I, and I, and I, came over so often, that the assembly appeared to be astonished at the writer's self-sufficiency. This ignorant composition was calculated to produce mirth rather than contempt; it was beneath contempt. Mr. Jones appears to be doing great good. His very enemies acknowledge him to be a good man. They say to him, "We know you are a good man, but you are a heretic, and have no authority to preach."

Rev. Moses Fisher, Liverpool: "The benefits of home missions are incalculable. Between them and foreign missions there are an action and a re-action. There is also an intimate connexion between them and tract societies, and Sunday-schools. My friends, let me entreat you to pray for us. When we speak to men, we do not always succeed; but when we speak to God, our suit will not be rejected."

Dr. Newman showed the importance of the object. He recommended to country friends, that they would bring

Reports to assist the Secretary. He mentioned a very pleasing anecdote of a little girl, who made a straw castle, on which was inscribed, "For the support of Itinerant Preaching in our beloved country;" and by means of which she gained seventeen shillings for the Society.

Mr. Pritt read the state of the account, and nominated a new Treasurer, as he is about to leave London. He gave a pleasing account of a school forfeit-box, near Unicorn-yard, by which twenty-two shillings were collected for the Society. Thus the ingenuity of children is exerted in doing good.

Thomas Thompson, Esq. seconded the nomination. He related many pleasing anecdotes of the zeal of children and others. In recommending home missions, he said, "Our Lord went to the villages round about Jerusalem. We are not half evangelized. Why do we not exert ourselves more? Why do we not sacrifice more for the evangelization of our countrymen? Foreign missionaries must be supplied from our own countrymen, and from our Sunday-schools. What employment can be more honourable? God had but one Son, and he made him an itinerant. Our own country has the strongest claim upon us. Let it not be said, "Thine own vineyard thou hast not kept."

Rev. David Jones, Herefordshire, gave some instances of the ignorance which subsists in that dark county. A man said to his neighbour, as he was dying, "Do people know one another in heaven?" "I cannot tell," replied he. "If they do," said the former, "ask such a person (mentioning his name) "where his account with me is to be found." "I should be very glad," answered the other, "to oblige you, but heaven is a large place, and I am lame, and shall not be able to walk much about in it, and it is ten to one if he ever calls to see me; so that very likely it will not be in my power to do what you desire!" Another person, when dying, had a board laid upon his breast, that he might knock upon it for admittance into heaven. How great is human ignorance where the gospel is not preached! In proof of the moral tendency of the doctrines of grace, he related the answer of a farmer to a dignitary of the church of England, who entreated him to dismiss those persons from his service who went to hear itinerant preachers. "I must not do that," answered the farmer, "for they do their work better; they do it in less than half the time; and they do not drink half the ale they did."

Rev. Mr. Edwards frequently spoke; but chiefly in his official capacity.

(To be continued.)

SERMON

BY THE REV. MR. WARD,

OF SERAMPORE,

Zion Chapel, June 23, Evening,

Acts xxvi.—*From the power of Satan unto God.*

Good angels are ministering spirits. It is probable that wicked angels are tempters; and it is also probable that every individual sinner is attended by a separate tempter. It is farther probable, that the term Satan denotes not an individual, but an unnumbered multitude. He is characterised as an artful enemy —*we are not ignorant of his devices*; as an angel of light; as a roaring lion, walking about, and seeking whom he may devour; as going to and fro in the earth, and walking up and down in it; as a powerful enemy, uniting to his own power that of indwelling sin, and that of the unconverted world; as a destructive enemy, and therefore termed Apollyon, destroying first the body, and afterwards the immortal spirit.

In a Christian land, his operations are carried on, not in the way of terror, but of allurement. He diverts the mind from religion, by occupying it with other objects. He adapts his temptations to the various dispositions of men. He has one kind of temptation for the ambitious; another for the licentious; another for the covetous; and another for the thoughtless; in order that he may more successfully maintain his dominion over the human mind. But if he find it impossible to effect his purpose by these methods, he then becomes an angel of light; he permits his subjects to put on the form of religion; he makes them found their hopes upon the excellence of the sect to which they belong; or upon the excellence of their moral conduct. He is not contented with destroying single individuals; nothing will satisfy his rapacity short of the destruction of millions of souls. One of the modes in which he effects this design is, by the corrupting of Christianity; and especially by the setting up of its principal engine, the inquisition, whereby he hushes all inquiry and opposition. It is to be hoped, that amongst Catholics there are some true Christians; but it is evident

that the great body of them are walking the downward road. Under this head of maintainers of a corrupt Christianity, are three or four sects in our own country. 1. The deniers of the divinity of Christ. If this doctrine be denied, the design of Satan is effected. 2. Antinomians. These persons deny one half of the work of Christ. They deny that it is the work of the Holy Spirit to sanctify the soul, and to render it meet for heaven. 3. Those who deny endless punishment. If the terrors of the Lord are insufficient to deter from the commission of sin, the denial of endless punishment cannot be supposed to proceed from any other being than from him. But the most fatal of all the delusions into which Satan draws the professors of Christianity is, 4. A denial of the existence of Satan himself. By means of this delusion he betrays the sinner into a state of false security; for he can neither watch nor pray against him in whose existence he does not believe. In one or other of these ways nominal Christians are lulled to sleep in his infernal arms.

But the most fearful power of Satan is exhibited in heathen countries. It is apparent in their religion.—In India, it is universally maintained,

1. That *the one God is an insulated being*: that he is separate from all created intelligences; that he has nothing to do with creatures, in which class the Creator, the Preserver, and the Destroyer, are placed. Thus the connexion is destroyed between God and his creatures. To the one God not a single prayer is offered; no tribute of praise ascends.

2. That *man is not an accountable creature.* Believing man to be entirely material, and attributing all action to spirit, they assert that he is the chariot, and God the charioteer; thus exonerating themselves from all accountability.

3. That *the present state is not a state of perfection.* When we believe, that upon the present hour a whole eternity of happiness or misery depends, fervency at the throne of grace is excited; a desire of attending the house of God; and a zeal to work out our own salvation. If man be not a responsible being, the wicked cannot be exhorted to forsake his way, and the unrighteous man his thoughts. Accordingly the Gentoo, in accordance with this sentiment, gives himself up to the commission of iniquity. These three articles form what may be called their *philosophical* creed.

That which may be denominated their *popular* creed, maintains,—

1. That *bathing in a river washes away sin.* Thus one part of their creed contradicts another; for the second article of their philosophical creed implies, that sin is a nonentity. In conformity, however, with this article, millions of people repair to the Ganges every morning and evening, to wash away their sins.

2. That *all sin is consumed and taken away by the repetition of the name of God.* This delusion embraces the whole population.

3. That *their created gods are to be worshipped.* One of these is an infamous character. He is renowned for licentiousness, and his festivals are abominable.

4. Another part of the popular religion is *the worship of the image of a monkey.* To him offerings are made, and prayers are presented, by Brahmans appointed for that purpose.—It has been objected that primitive Hindooism was more pure, and that it deified only the five elements of Air, Earth, Water, Fire, and Space. But is there not as great stupidity in this, as in the other? Can a stone be a God?

5. Another branch of their religion consists in obscenity, and in abominations so detestable as not to be stated to a Christian audience, and at which a European can scarcely look. It is a religious rite to bring these things with shouts of applause into their temples. There are the most abominable paintings upon the image of one of their goddesses, which is publicly exhibited for a whole month. I have been obliged to close my window-shutters; and to seek for my children that I might remove them to a distant apartment. As lust and cruelty constituted the religion of the ancient Greeks and Romans, so is it in India. The cruelty of the Gentoo religion appears in suspension upon two hooks; in the piercing of the tongue by a sharp instrument, and drawing a snake through it; in the devotees throwing themselves from elevated places upon knives; in pilgrims perishing in the hot mouths by the road side; and in their throwing themselves, in order to insure future happiness, under the wheels of the chariot of Juggernaut.

6. To this add, that human sacrifices formed a part of the ancient religion of the Hindoos; and that even now mothers drown their children as an act of religion. They lead the child into the water, and encourage it to go forward till it perishes.

7. The *burning of widows.* Our God is the husband of the widow, and the father of the fatherless. By way of trial, she first burns her finger to a cinder; she

then bathes in the Ganges, walks round the pile, and throws herself by the side of her husband. She is then tied to him; the son kindles the pile; and loud vociferations drown her cries.

8. The *burying of widows alive*. The widow sits in a large grave; the husband is laid on her knee; and those who are present trample in the earth.

If we go to China, the god of that country is an ancient Indian deity. This religion embraces also the Burman empire, and Ceylon. If to these we add Mahomet, no less than 400 millions are included. And of these one generation after another, unless they are rescued through the instrumentality of Divine Revelation from the power of Satan, inevitably perish. My dear friends, it is only to excite your gratitude for your present privileges, that I say, Your own idolatrous ancestors equalled the Hindoos in cruelty. Numbers of infants were by them burnt to death.

How ought these proofs of the power of Satan to excite your gratitude? Your religion is a religion of benevolence. Your Saviour became poor, that you might be made rich. What ye would that men should do to you, do ye to them. Would you not, if you were in their circumstances, wish messengers to come to you? Then go to them. Christ came to seek and to save them that were lost. He did not wait for any remarkable occasion, before he came to us.

Farther; remember that your Saviour is the Saviour of the ends of the earth. Do ye wish him to be crowned Lord of all; and can you rest whilst your fellow-passengers are sinking into destruction?

I offered you this morning, at Queen-street chapel, some encouragements; namely, the numerous translations, converts, schools, and societies, in India. But our principal hope is in God himself. If you exalt man, God may permit you to see how little man can effect. Use every means which he has appointed; but rely upon Him, and he will cause the walls of Jericho to fall down. What an act of folly would it have been for the Jewish priests to have disputed, which of the rams' horns contributed most to the taking of that city!

Improvement. 1. Pity 60 millions of your fellow-subjects, who are under the power of Satan.

2. Pray for them, that God would pour out his spirit. Salvation is "not by might, nor by power, but by *my Spirit*, saith the Lord." Their prejudices are indeed great; but the same power which introduced Christianity into this country, and which has regenerated every believer in it, is able to rescue these idolaters from the power of Satan.

3. You cannot go yourselves, but you can encourage those who do go; and you, as well as they, can be workers together with God.

Permit me now to ask you,

1. Have you reflected how much the glory of God, and the honour of the Redeemer, are concerned in this undertaking? Certainly he cannot have formed a proper estimate upon this subject, who contributes only five shillings when he should have given five pounds.

2. Have you considered what each soul is worth? At the close of the late war, you made a generous subscription for the suffering Germans; but in the present instance, 60 millions of your fellow-subjects are perishing everlastingly.

3. Have you considered what each soul cost our Lord Jesus Christ?

Conclusion. Ought you not then to feel the greatest gratitude to God for the unspeakable blessings, which he has conferred upon you, whilst he has left so many millions to perish, having no hope, and without God in the world?

The Anniversaries to be concluded in our next

REV. ANDREW FULLER.

We have received a letter from "The Editor of the New Evangelical Magazine to the Editor of the Baptist Magazine," which has been forwarded to Mr. J. G. Fuller. The contemptible charge revived in the New Evangelical Magazine against our late excellent friend is so ridiculous, that, if it had not been for our willingness to comply with the wishes of his son, we should have treated it with that neglect with which it was treated by Dr. Ryland in his Memoir, who appears to have thought, very properly, that no person who *knew* Mr. Fuller could give it the least credit. What? Mr. Fuller either *attempt* or *wish* to persecute men for their religious sentiments? As well might Milton or Locke be charged with having been heard to argue in defence of Tyranny, or Collier or Law in defence of the Stage. This great man needs no additional honour: otherwise what greater honour could his memory receive, than that the only charge which the tongue or pen of calumny has ever aimed at him, should be one which, as the body of the viper is said to contain an antidote against its poison, carries within itself—nay, as we are prepared to show, in the very confessions of the calumniators—its own refutation?

Review.

Moral and Ritual Precepts compared; in a Pastoral Letter to the Baptist Church at Bow, Middlesex; including some Remarks on the Rev. Robert Hall's Terms of Communion." By W. Newman, D.D.

To us it has been frequent matter of surprise, to hear persons of some knowledge and discernment represent the subject of controversy on which this pamphlet is written, as not of great importance.

In the possession of a sound understanding, we do not perceive how any one can be of this mind, without having neglected to think on the subject, or without being disposed to neglect the Divine Legislation, and to be enslaved by the traditions of men. Among Protestants, all profess to regard Jesus Christ as their Lord: we wish they were properly concerned to know, and punctually to obey, the things he has said. Is not Christian baptism a positive rite? Is it not a duty imposed by Divine authority; and does not the only obligation to obedience flow from the command of God, plainly expressed in the New Testament? Certainly, then, it is of importance that this rite should be obeyed, unless it is meant to be said, that the Deity has enjoined a useless ceremony. If obedience to the Divine command should never be neglected; and if this precept depends entirely, as far as we know, on the will of Jesus Christ; ought not the obedience to be exact in every particular? It is manifest that there is a great variety of ways in which moral precepts may be properly observed. Who can say how any one may be, at some future time, plainly required by events to show his love to God, or his affection toward man? But, as the scripture declares, there can be but one baptism. The reason is;—it is a duty depending entirely on his will who has enjoined it upon Christians. To be without concern to know the Divine Will in relation to this Christian ordinance is, therefore, a wrong state of mind; and controversy conducted with a right spirit, and employed to elicit truth, on this subject, when, as in the present instance, the public attention is excited, merits commendation.

Neither do we regard the subject of terms of communion at the Lord's table as unimportant. If baptism and the supper have no such connexion as that the latter ought not to be administered where the former has been neglected, we should be acquainted with it, lest we should offend God in refusing his children admittance to his table. Mr. Hall contends, that no such connexion exists; and that the two rites of Christianity are ordinances which all true believers in Christ should observe, but between which there is no relation of priority and posteriority. Dr. Newman is of another mind, and, with Mr. Booth and Mr. Kinghorn, firmly contends, that the immersion of believers on a profession of their faith in the Redeemer, is a term of communion at the Lord's-supper. He considers the unbaptized as not duly qualified to come to the other ordinance.

Both parties love their Pædobaptist brethren, and are disposed to be liberal and candid. The difference between them is to be attributed to their respective views of the law of God. To charge either of them with a wicked state of heart, or to represent them as adopting a criminal course of conduct, is very unjust. It is a question, not of LIBERALITY, but of CONSCIENCE.

(To be concluded in our next.)

Irish Chronicle.

BAPTIST IRISH SOCIETY,

For Promoting the Gospel,

By establishing Schools for teaching the native Irish, by Itinerant Preaching, &c. June 25, City of London Tavern, Joseph Butterworth, Esq. in the Chair.

The Chairman opened the Meeting with an affecting account of the state of Ireland, and then proceeded to the efforts of this Society, and of other Societies, which, as charity begets charity, have followed the example of this, in favour of that interesting country.

Rev. Joseph Ivimey, Secretary, read the Report, from which it appears, that a Society has been recently formed in Dublin, by members of the established church, "for promoting the education of the native Irish *through the medium of their own language;* that seventy schools are under the patronage of the Baptist Society, containing upwards of 6000 children, under excellent regulations, exclusive of Sunday-schools, and evening-schools for the instruction of aged men and women. This is a most interesting and gratifying Report. We are so near the close of the month, that the press can scarcely wait for the pen; we must, therefore, give a hasty view of this meeting; our limits also render it necessary that we should be short.

Into whose house did Jesus enter? Into "Peter's," answered a school child. What did he do there? "He touched his wife's mother, and the fever left her." The children, on getting home, told their parents, that our Lord only touched the woman, and the fever was cured; and that Saint Peter was a married man, and a good husband; for he kept his wife's mother in the house, though sick of a fever. This astonished them; for they are taught that Saint Peter never had a wife, and that it would have been wicked. Some of the parents have told their priests, that they will not withdraw their children, unless they themselves establish schools. "Why do you send your children to such a school?" said a priest. "They are ignorant, and need instruction," replied the parent. "But they are not taught the Christian doctrine," said the priest. "I beg your pardon," replied the man; "they are taught the New Testament, and there it is found in its *purity.*" The Irish readers are men wondered at, not for their erudition, not for the splendour of their talents, not for their rank, but because they are mighty in the scriptures. They always find a cordial welcome. To them are assigned the warmest corner, the pipe, the potato, and (if they have it) the milk and the lodgings. A very poor family, which resides in the mountains of Erris, in the county of Mayo, was visited by one of the itinerant readers, and received much benefit from his instructions. A young woman belonging to it refused to confess to the priest, or to receive the profered absolution. Some time after, the priest from the altar excommunicated the whole family, solemnly devoting them to destruction, and commanding his flock not to have any intercourse of any kind with them, and if they met Mary R. upon the road, to cross themselves. A very singular conversation took place in consequence, between Mary R. and the priest, in which she desired him to bring the New Testament to decide between them, saying, "If your religion is the religion of the New Testament, I will go to mass all the days of my life." In reply to the priest, who asked her how she came by the Spirit, she said, "I answer you as the Lord answered Nicodemus; *The wind bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit.*" She added, "As it is with one, so it is with every one;" and concluded by recommending that they should all pray to the Father of lights, that whoever among them were in an error, the Lord would convince them. In reply to a person who asked her how she stood the trial before the priest, she said, "The Lord in whom I trust stood by me, and gave me utterance beyond

my expectation." "But how came you by your knowledge?" said the man. "A man named W—— M——," said she "was the instrument, by READING THE IRISH TESTAMENT." To hear the scriptures explained in their own language is the delight of the peasantry. Their appropriate expressions demonstrate their attention. Many instances are related of conversion through reading the Irish Testament, and of the usefulness of Irish readers. The Treasurer has received during the past year from the London Female Auxiliary Society, 142*l.* 6*s.* 9*d.* Scotland contributed, a few weeks since, 190*l.* for the education of the poor children. A great number of other donations are recorded.

FRAGMENTS OF SPEECHES.

Rev. Mr. Saffery, Salisbury.—"We cannot hear such an account, both as it regards the past and the future, without a variety of mingled feelings;—one is that of gratitude; another is that of hope; a third is a determination to persevere. It is our duty to pray and to preach; and it is the duty of our people to be helpers together with us. Had nothing been done in Ireland, it would be our duty to begin the work; but a beginning has been made. Schools are established; readers and preachers are appointed; and success has followed. The different divisions of our army are in motion, and victory is certain. We feel no dismay, but are hastening forward to victory. We hope ere long to see the world prostrate at the feet of the Redeemer. The chambers of imagery in India, which have been opened to us by our brother Ward, increase our desires to rescue the inhabitants of India from the power of Satan. Ireland is not without her chambers of imagery; Ireland is not without her superstitions. When I was travelling in Ireland, I asked a man on the road, what religion he was of? "I am a Catholic," replied he; "I go to chapel." "You may go to chapel," said I; "and yet go to hell." "I know that," replied he; "and we may go to hell if we do not go to chapel." "I should have thought," said I, "that to go to no place of worship is an evidence of being in the road to everlasting ruin." "No," replied he, "I do not think so. I knew a man, who was a holy man, and never went to chapel, and yet he could hang his hat upon a sun-beam." "What do you mean by that?" said I. "Why," replied he, "don't you see the sun yonder? He could hang his hat on a sun-beam. But this man afterwards went to chapel, where wicked desires entered into his breast, and he lost all his holiness, so that he could never hang his hat on a sun-beam any more, but whenever he tried to hang his hat on a sun-beam, it fell to the ground." "Did you know the man?" said I. "No," replied he, "he was dead before your grandfather was born." "Did you read it in any book?" said I. "No," replied he, "I was told it." "I do not believe it to be true," said I. "You may depend upon it, that it is true," said he; "for I will take my oath that it is true."

"The Irish (continued Mr. S.) are a generous people; they possess fine feelings, and a superior understanding. All they want is education. I augur much good from Irish preachers and teachers. Their eyes are beginning to be opened. "My mother is dead," said a man lately to his priest, "and I want you to pray her out of purgatory." "Then you must pay for it," answered the priest. "You must wait for the money till she is out," said the man. "Very well," replied the priest, "so I will." "Is my mother out of purgatory?" said the man a fortnight afterwards. "Not yet," answered the priest. Shortly afterwards the man repeated the question. The priest answered, that now she was out; and he demanded the money. "I will not pay you," said the man, "for you know nothing at all about it; she is not *dead*, and therefore could not be in purgatory; she is alive and well; I will go to your chapel no more."

Rev. Mr. Ward, Serampore, after describing the dreadful state of the Hindoos, 60 millions of whom are on the road to perdition, said, "Next to India, I wish success to the Baptist mission to Ireland. I am grieved to see the spread of popery, and the establishment of the jesuits in Lancashire. The best way to meet the Roman Catholics in England, is, to attack popery in Ireland. Lay the axe at the root of the tree. In one respect, though the souls of all are of equal value, yet the Irish have a peculiar claim to your regard; they are your brethren. I rejoice to be present at these numerous meetings. One thing however I fear; I fear lest we should place too much dependence upon the arm of man. Every thing will be insufficient without the out-pourings of the Holy Spirit. Pray for them: the Holy Spirit is promised in answer to prayer. I rejoice to hear of whole chapters being committed to memory; the Holy Spirit

can make them instrumental to salvation."

Rev. Mr. West, Dublin, after mentioning the good which has resulted from the establishment of the Baptist Irish Society, amongst others, mentioned a Society in Dublin, in which upwards of 200 children of beggars are taught to read, said, "The understanding of the Irish children is wonderful. Their unstudied answers to the questions put to them, contain a summary of the Christian religion. Their parents say, "May Heaven bless England for sending men to teach our children! Why have you never done it before?" Many of the Irish never knew that there was such a book as the Bible. They are now determined never to part with it, but to think for themselves. "Let me look at my Testament once more," said a man to his priest, who had forced him to give it up. The man seized it with with eagerness, ran off with it, clasping it to his breast, and saying, "Nothing but death shall part you and me." The universal cry in Ireland is for Bibles! for Bibles! I never any where saw so much attention as when the Catholics are at our places of worship."

Rev. Mr. Cox. "This meeting makes us almost forget India; but if India had not been first remembered, Ireland itself would have remained forgotten. When the sun rises, the distant hills are first illuminated, and after that the light is gradually diffused until the whole land is enlightened. Such has been the progress of the Gospel. From India it has travelled to Africa, and from Africa to the ignorant cabins of Ireland, where superstition trembles before it. In nothing does the human mind discover its degradation more than in that which ought to elevate it—religion. The truth of this I beheld last year in the Netherlands. This is owing, 1. To the mixture of truth with falsehood. Christianity corrupted, is worse than Christianity opposed. 2. To the gaudy attractions of Popery. Popery is form without power; it is Christianity buried in a splendid monument; it is wickedness in the garb of purity. 3. To its being anti-social. In its churches we do not behold fellow-pilgrims to the skies, but solitary beings feeling for no one but themselves; separately kneeling before the images and paintings of the Virgin, and of the saints. 4. To its worldly nature. The Christian religion is a spiritual religion. It is a religion not of the crucifix, but of the cross. Go on, therefore, my friends, and the fable of the Golden Age will be realized in Ireland."

Rev. Dr. Steadman. "Many people find fault with the Irish language; but what evil has it done? Have they ever pointed out its faults? They cannot do this till they have learnt it; let them then learn it in the first place. If they take it away from the Irish, they take away their *only* language. Do they wish to keep the Bible from them, till they shall have learnt another? Can they stop the wheels of time, or prevent the approach of death?"

Rev. Mr. Fisher. "My brother Draper and I have lately been in Scotland. The name of the late Mr. Fuller there is in every mouth. We met with the kindest reception from all. We preached in the places of worship of the established church, of the Relief, of the Seceders, of the Independents, and of the Baptists. "We will do more," say they, "than we have done." That country is as hospitable as Ireland, which is hospitable to a proverb. We cannot scale the walls of Popery; but we are undermining it by means of the Bible. This Society will set fire to the mine. Or let me compare it to a fine vessel, British-built, and well-manned. Our worthy Chairman is the captain, and he keeps good order. The Treasurer is the captain's mate. Our excellent Secretary is the pilot, and he has steered the vessel well. It was feared that she was near land; they sounded, and found she was in shallow water; she even touched the bottom; but no damage ensued. A spring-tide set her afloat, and she is now in harbour, safe, and in good trim. But being about to make another voyage, remember, my dear friends, that a good outfit is required. It is for you to furnish the outfit;—and then we hope that she will sail in fine style; that her sails will be filled with the breath of prayer; and that she will have a prosperous voyage."

Rev. John Dyer. "We must wait till the last day before the great importance of diffusing the Gospel shall be fully unfolded."

Alfred Buckland, Esq. "Popery is a spurious Christianity; and it can be corrected by nothing but by the Bible; and by the native simplicity and grandeur of pure and undefiled Christianity. This religion is suited to the poor man's cottage. It is gentle unto all; it is a debtor unto all. It suffers long, and is kind. We who are young have cause to rejoice in the prospect before us. The progress of truth in Ireland will be accelerated as it proceeds. What may not be expected in a few years? The present supporters of this Institution, who are now in younger life, should they live to the

age of threescore years and ten, will probably relate the degraded state of Ireland as something recorded in their memory, and will tell their grandchildren with exultation, that they themselves took a part in the glorious work."

Rev. Mr. Hawkins, Portsea. "It is difficult to say which is most degrading to man,—Pagan superstition, or Popish. In the one, Satan displays his hideous power; in the other he is transformed into an Angel of Light, and pours poison into the cup of Salvation."

Rev. Mr. Griffin, Prescot-street, in an animated speech moved that the thanks of the Meeting should be given to the Treasurer, Secretary, and Committee.

Rev. Mr. Hoby, Maze-pond. "There is no opposition between the Societies for different religious purposes, but on the contrary, a harmony resembling that of the spheres: the centre round which they all revolve, is the Cross.—Ireland was once deprived of salt by the Earl of Strafford. We have so long neglected to impart to her *moral salt*, that the whole mass has become corrupt. Her sons pave our streets, and convey water to our houses. Let us teach that people the road to Heaven, and impart to them the water of life."

William Burls, Esq. the Treasurer. "Ireland is our sister. What shall we do for our sister? Let us send her more Bibles, and more preachers."

Rev. Joseph Ivimey. "Engaged as we are in the cause of God, and imploring the aid of his Spirit, we must succeed. Ours is not a doubtful warfare."

Mr. J. Dawson, Hunter-street, one of the Committee. "This meeting has voted us its thanks. I hope it will endeavour to make us happy. The way to be happy, is to do good. I hope, ladies and gentlemen, you will by your contributions enable us to do more good. In addition to this let us all inquire every morning, what we can do for Ireland. Let us pray for it; let us daily pray for the diffusion of the Holy Spirit; and let exertion be added to prayer."

Dr. Newman. "I rejoice to find the Irish beginning to think for themselves, and to read the Bible for themselves. How great will be their surprise when they find in the Bible no Celibacy, no Pope, no Crucifix, no Pilgrimages, no Holy Wells, except that which contains the Water of Life! Surely they will exclaim, Where have we been? We have been connected with England 600 years: why has she not given us the Bible before?"

The thanks of the Meeting were voted, with great applause, to the Chairman, who concluded with a speech manifesting (as did the whole of his conduct in the chair) great piety, urbanity, and regard for the success of the cause which it is the object of the Society to promote.

Our Annual Meetings have been more numerously attended than in any former year. A remarkable spirit of devotion was manifested. The presence of our dear brother Mr. Ward afforded no small pleasure; and his often-repeated exhortations to pray importunately for the outpouring of the Holy Spirit, without whose almighty energy (so great are the obstacles arising from internal depravity, the allurements and persecutions of the world, and the temptations of Satan) all human efforts will be in vain, greatly impressed the assemblies. The spirit of benevolence and liberality has been increased. Upwards of five hundred pounds were collected for the different Institutions.

Missionary Herald.

BAPTIST MISSION.

SERAMPORE.

It appears, from an account drawn up by one of our native brethren, that there are now living at Serampore, one hundred and sixteen persons drawn from idolatry and the delusions of Mahomet: we would call them *Christians*: some of them are indeed our joy, and we hope will be our crown of rejoicing; while respecting others, we confess, and we do it with weeping, that we have been disappointed; by their evil conduct they are the enemies of the cross of Christ; but even about them there is something to cheer the mind; they have not returned—they have no wish to return to idolatry. Not a single case has occurred of a man, after his baptism, ever returning heartily to idolatry. These nominal Christians also may still become real Christians, and their children we hope will be a seed to serve our Redeemer when their fathers shall sleep in the dust.

JESSORE.

In the month of March, brother Thomas appears to have been active in itinerating, and to have met with some encouragement. On the first Lord's-day in the month, twenty-one brethren and sisters sat down in communion. At the prayer-meeting the next day, the itinerants were appointed to their month's work, and three of them were directed to visit a place two days journey from Saheb-gunj. On the 4th, brother T. held a prayer-meeting at the house of a member at Bhatpara, twenty-one miles from his home. He visited Bajapara on the 7th, where one person gives him hopes of soon joining the church. Two or three persons of European extraction attend prayer-meetings at brother Thomas's. Our brother often collects congregations before his own door, where he converses and gives away books. On the 11th several persons, on his visiting Doulut-poora, sent for him, and heard of the love of Christ with much feeling. On the 18th he conversed with one hundred people at Bajapara. On the 20th he gave tracts to a French gentleman, to give to the servants at his indigo factory: and on the same day, in expounding the Ten Commandments in the street, he says he saw in the countenances of some, evident signs of serious uneasiness, which he hoped would come to some good account. The next day, meeting a man in the street who was going to complain against his landlord for flogging him, brother Thomas discoursed with him about the sufferings of Christ for men, which so affected him, that he gave up his intention, acknowledging that the word of God had opened his eyes. The 23d, being the swinging festival, the congregations in several places were large. In the course of the month, two men, two women, and three children were added to the inquiring guests of brother Thomas.

DINAGEPORE.

From our friend at Dinagepore, under date of 23d April, we have been favoured with the following most pleasing information: "Your note of the 5th February, with some New Testaments and school books, came safe to hand by the return boat, on the 4th ult. for all

which I beg you will accept my best thanks. The Gospels and Tracts which brother Pearce sent by Nidhi-rama, arrived here very seasonably for distribution. About seven hundred copies of the former, and one thousand of the latter, have been given away at Sahebgunj, Ranee-gunj, and Nek-murd fair, with three or four New Testaments. From what I have seen of brother Nidhi-Rama, I have reason to think well of him, and that he will be a great help to me. I feel therefore much obliged to the brethren for sending him up. I am also thankful to the brethren for sending brother Krishna from Malda, on a visit. He intends returning on Monday next. Ten persons were added to the church here by baptism, viz. five at Sadamuhul, on the 21st September, and five here on the 19th October.—I hope, by the blessing of God, three or four persons will be baptized on the next Lord's-day, of whom two are from Rung-poora district. Thirty-three persons (Hindoos and Musulmans) voluntarily threw off their cast and came over to us in the course of last year, of whom five went back. There are now living at Sadamuhul and Dinagepore, upwards of a hundred persons, including children; of these thirty-two are members of the church. Since the establishment of the church here in 1806, forty-three persons have been baptized, (exclusive of Nunda-Kishora and Hurdoo, who were baptized at Serampore in January of that year,) and twenty couples married.

You would wish to know, perhaps, how these people get their livelihood. The men, excepting two, who cultivate lands, are employed by me in various capacities. The widows, with their children, support themselves by spinning and dealing in beetle-nuts, tobacco, vegetables, and other little articles at the neighbouring markets. To enable them, however, to keep on their little trade, they are supplied now and then with a few rupees, and such as cannot work, from old age or other circumstances, are supported by a small monthly pension.

Every Tuesday and Friday evening, the native Christians have prayer-meetings in their houses, by rotation. The other evenings of the week they attend at my house for instruction and worship.

On account of the paucity of scholars, as well as from the want of a good tutor, the school at Sadamuhul has been discontinued for some time. In the two here, there are between seventy and eighty scholars; but they are very irregular in their attendance.

ALLAHABAD.

Extract of a Letter from Mr. Mackintosh, dated

April 15, 1818.

Dear Brother Ward,

In the month of March we have in the usual way gone about speaking of Christ and his merits to our neighbours around. Only a few have called for conversation, and but a few have received books in the above month. A devotee, called an Ughor-punt'hee, of a strange appearance, having a tortoise-shell on his shoulder, and a crook in his hand, showed great attachment to us for two or three days, and attended our worship: he was desirous of becoming an enquirer, and promised to come over to us when an opportunity offered, but he was then with his gooroo, who was also very desirous of seeing me, having heard of us, and of our belief in Christ, many miles from hence. Accordingly I went to this man on the 22d March. I found him near the fort with some villagers about him armed, and the above-mentioned disciple close by him; he is his chief waiter. His looks were grim and dreadful, having his face blackened, a human scull, with the upper jaw and teeth to it, hung before him, suspended by an iron chain round his neck; his ankles environed with a heavy iron chain and bangles; he was stark naked, and his body appeared much emaciated. I asked him what was the object of his worship; he said, four things, air, water, earth, and fire; and that he should mingle in these four elements after death. Then, I said, it appears you have no future prospects. But why do you go through such penances, when you believe you are to be annihilated, and to have no existence after this life? Surely you are taken in the snares of Satan, deceiving your own soul, and feeding upon ambition, that men may fall down at your feet and worship you as a god; and because this flatters you, therefore you go through such penances. He told me, that he had been in this state for twelve years, and meant to continue in it till death delivered him from it. When I came up to him, he was worshipping fire. I advised him to throw away these delusions.

CAWNPORE.

THE following letter was addressed by Nriputa-Singha, a native preacher, to Mr. Ward.

REVEREND SIR,

I HAVE the pleasure to inform you, that I arrived here on the 2d instant, in good health, after one month's passage from Allahabad; and that every day I had an opportunity of dispensing the word of life to the boatmen, lascars, and sipahees, that were with the magazine boats; and I am happy to say, that many of them listened to the word attentively. During my passage, I kept up morning and evening worship, which was pretty well attended; and in particular on the 11th instant, at a place called Daragunj, had a numerous attendance; the people listened eagerly to the word. On the 12th a muhunta came to me by Mr. Mackintosh's direction, who had been attending worship at Allahabad, but who, through fear of the people of his own cast, had left Allahabad. When he came to me he was naked, but now he wears clothes; he has acknowledged his error, and eats victuals with me. I have set him to learn the Nâguree character. On the 13th, at Taliar-gunj, a gentleman's moonshee, with many people, listened attentively for the space of an hour or better, and afterwards took three books from me. On the 14th, the people on the boats began to grow shy; on seeing the man that I have with me become so meek, they began to say with astonishment, What power the word must have to turn such a person from his cast! adding, that it was dangerous for any one to come near me; but still I kept warning them and persuading them whenever I had opportunity. I kept dispensing the word from day to day till we arrived at Cawnpore. On my arrival, I was entertained at brother Tresham's bungalow, where we have worship every evening, and sometimes in the morning, when other duties do not interrupt.

DELHI.

MR. Thompson, having left Patna for this city, has transmitted the following interesting narrative of his proceedings on the journey.

DEC. 15th, 1817. Quitted our habitation finally, and slept on board at Alum-gunj ghat. 16th. Put off early in prosecution of our journey, imploring the divine aid and presence. While tracking along, a brahmun asked for the scriptures, and ran to some distance in order to come up with us. Yesterday a brahmun from Gunga-Das's temple, and an Arminian, solicited the word; the former for himself in Hindee, and the latter for a Christian, a Mahometan, and a Hindoo, in Persian and Hindee. A Musulman of learning and reputed sanctity, with some friends, and a brahmun, well read in the shastras, visited me at different times for conversation and books; most of these are not without conviction that Christianity is of divine origin, and must spread. 22d. About noon on the 18th left the brethren's at Diga. At Revel-gunj, Burja, and on the banks, I was heard with attention, and twenty portions of God's word and tracts were well received. In most of these places the Gospel has of late years been again and again preached, and travelling gosaees, viragees, and brahmuns frequenting the Hajee-poora fair, and traversing the banks of the Ganges, have carried the scriptures far inland. A vishnuva acknowledged one instance of this, and remembered some passages of the books he had read. I was informed that a widow was lately burnt in an adjacent village, (in the Arra district,) and that the mother-in-law of the murdered woman was apprehended and tried by the Judge, and is now in confinement for six months. She urged much in her defence, but the Judge would by no means clear her from the charge of murder.

January 1st, 1818. Spent the greater part of the day happily and profitably in worship on board, and in labours in two villages. At Goorani, near the temple, I had a small party of the villagers to hear me. In the course of the evening seven serious persons of the artillery, (whose boats were near) came on board according to invitation, and we spent two hours in religious exercises and profitable conversation. 4th. Seeing a huge figure of Bheema across one of the stone ghats at Benares, I made some observations respecting its indecency; a Musulman said, it is an object of Hindoo worship; adding, it is my opinion, that all who do not worship Mahomet are of the false religion. I rejoined, all who worship Mahomet worship a created being, and that is sin. I had further talk with this man, and found, that he had two portions of the Hindoost'hanee New Testament,

which he received long since from Mr. Corrie. 5th. Called on brother Smith, and found him labouring diligently, ardent in spirit, rejoicing in God. The native brother baptized at Serampore is no mean auxiliary. 6th. Accompanied brother Smith and Shiva-Chundra to a great and much venerated Hindoo's, named Jet'hagee, and talked long of Christ and his salvation. 7th. At day-break quitted Kashee, and reached Chunar before four P. M. 8th. At the request of the little Christian society at Chunar, I preached at the church this morning. A friend put a letter into my hand which he had just received from Lucknow, containing a paragraph to the following purport; that the Roman Catholic priest having returned to Lucknow, had formally excommunicated such of his flock as had taken Hindee, Arabic, and Persian translations of the scriptures from me during my last visit to Lucknow. May much grace be vouchsafed to this excluded people, and to their unworthy priest. In the evening conversed with a Hindoo about the worship of the linga—he said many filthy things. 9th. This day, at Mirza-poora, in less than an hour, the applications for books were so numerous, that I had scarcely time to speak; the people of two or three whole streets seemed moved with an inquisitive desire to know what I said, and possess the books I distributed. There was a great stir in the bazars of Mirza-poora, and as I walked through some of the principal streets, numbers of all ranks pointed at me, others solicited books, or desired to know of my doctrine. Some asked why I gave books of my religion? I replied, because there was no salvation in theirs. Among those who came to hear and take books, were not a few gosaees, pundits, and brahmuns. Upwards of a hundred portions of the word of God in Hindee, with not less than a dozen in Persian and Hindoost'hanee were given in different places here. After frequently sending to the boat for supplies of books, to be near my boat I took my station on the high steps of an immense stone temple, the people crowding to me as usual; and, as the bell had rung for evening worship, were doubly pressing to have their wishes gratified. Mirza-poora is a place well deserving the attention of the brethren, not only for its population, which is immense, but from its situation as affording easy communication with the south and south-western provinces and states. 11th. Lord's day. Being in the populous village of Digi in the afternoon, a large party of the villagers surrounded me, some of them for the third time, to hear the words of salvation. The indefatigable labours of the most devoted of Christ's servants are necessary to profit this people. After discoursing of salvation, and of the inability of the devtas to bestow it on sinners like themselves, I asked the people, if there were any present that would speak in favour of them? none replying, I exhorted them to lay hold then of the only and sure hope the Christian religion afforded in the merits of Christ. As I walked out of the village (the people following me) I observed a heap of mutilated stone images, and could not but call to the people to observe that all their hopes lay humbled in the dust—a sign that they should take warning, and seek a better foundation for their hopes. A pundit acknowledged that there were many bad things about the gods found in the shastras. I was happy to hear that one Rambukhs, a pundit, is in the habit of reading a book I left in this village two years ago. 12th. In the village next below Tila I had an attentive group of rajpoots, and the youth of the village to hear me; I left some books. 13th. Went early into the village next below Luchchagir, and excited the attention of a great many by reading from a tract. The people followed me to the boat for more books. At Seersa, or Sreesa, near Shivaluya, I addressed a large crowd of the villagers respecting their eternal concerns—some seemed convicted of their unholy lives, others to feel that they had built their eternal hopes on a bad foundation, at best a doubtful one, and not a few showed by their looks the emptiness of their minds, and that their *souls were without knowledge*. To do any real good to this people, the servants of God, who serve Him in the gospel of his Son, must *labour*—labour in the strict sense of the word. Even when a good hearing is obtained, and the language of the people also, and the truths of God's word at hand, word must be given upon word, and precept upon precept; and these not merely mentioned or proposed as new, as good, or as divine things, but urged by every argument, and warmly, earnestly, and strenuously insisted upon.

After I came to the boat, two brahmuns called for books, having seen some that I gave in the village. One of them, a gosaee, in taking books, said, you have now brought me into the way of life—if I give my heart to understand what is in the books, I shall obtain salvation. Another, a viragee, proposed to accompany us, wishing to be instructed in the Christian religion, and staid a

little while for that purpose; but though he approved of the doctrines of the gospel, he was too enamoured with a viragee's wandering, licentious life, to quit it on a sudden. 14th. Conversed with a few Hindoos in a village near Allahabad. One of the men knew brother Mackintosh, and often heard him discourse on the things of Christ. He listened with fixed attention. 15th. Came safe and well to Allahabad, and had the pleasure of seeing brother Mackintosh. Continued at Allahabad variously engaged till the 19th, accompanying brother M. to the fort, and the invalid lines. 20th. Quitted the ghat early in prosecution of our journey to Delhi. 21st. In a village on the left, six kros from Pruyaga, the words of salvation were well heard, and one man, who desired to know further, took a tract. 22d. In the populous village of Mou I had a number of hearers. I preached to a good many in a village called Heesamabad, and was heard very attentively, some taking books. I was glad to hear that two or three persons to whom I had given the Scriptures last February, were in the habit of reading them and speaking from them. 23d. Went early into Singola, and called the attention of a few to the things of God: after hearing me read and converse, they accompanied me to the boat for books. I afterwards visited Dirhawul, and sat a good while with the zumeendar (land owner) and his friends under a tree: when I had examined one or two of the ten acts they deem necessary to practise in order to their salvation, the zumeendar said that his eyes were now partly opened, and he hoped by the reading of the books of Jesus to discern further truth and error. The men very eagerly took books here. 25th. Lord's-day. Went into the villages of Chilli and Gurha: in the first the people heard me with seriousness, and took the Scriptures gladly. Some brahmuns of the second prostrated themselves, and were about to touch my feet, which, with the prostration of a man before a consecrated stone, afforded another subject not unimportant for discussion. These poor people, to shew their sense of the favour I had done them in visiting their village, did not think they could do enough to meet my wishes. When I requested a little milk, and offered to pay for it as usual, no less than three supplies were brought to me, and every time more than enough of fresh cow's milk, which is almost a rarity in these parts; buffaloe and goat's milk being commonly used, and the first not always procurable. 28th. Yesterday at the village gooroo's, at Jouhur-poora, I had a great number of hearers who hung upon the word. Several things, upon which the hopes of a Hindoo rest, were examined. The gooroo first took the Scriptures, and declared them to contain unquestionable truths. Spoke to-day at Udra, and in another village. Udra is a mean village of poor unlettered Musulmans, full of superstitious regard for the ruins of a durga, and some tombs several hundred years old. When will these Mahometans see, that their veneration and regard for such buildings is as impious and idolatrous as that of the Hindoo for his idol? 29th to 31st. Preached the word in Kurar, Gajeepoora, and a village a kross below Buraga. Some persons in the first remembered my visit a year ago, and the zumeendar's priest took books.

February 1st. Lord's-day. Enjoyed part of the day exceedingly, in labouring amongst the people of Hameerpoora, and in worship on board. O how hardly is the sabbath-day rest obtained, how hardly secured. Crowds upon crowds of learned and ignorant, evil-minded and well-disposed, Musulmans and Hindoos, came to hear their own and the Christian religion discussed.

CHITTAGONG.

Further Extracts from Mr. Ward's Journal, (see Page 274.)

Burrisal, March 11.—The former part of our journey supplied some incidents, which I have already sent. I have since given tracts in a number of places, and yesterday I obtained a congregation at Rajbundur, a large market: the merchants here form clay storehouses in the inside of their warehouses, to prevent their property from being destroyed in case of fire; if the house be burnt, the clay-house in the inside remains entire, and their most valuable property is saved. Yesterday the boatmen killed a young alligator. Many of the rivers through which we have passed are very large, and the scenery on the banks is beautiful; the country is also woody, and the soil appears to be rich; we found the milk in some places very good indeed, which shows that the pasturage is better than in your parts. I have, in fact, been highly delighted with many of these scenes, and I think this journey is far more pleasant than yours; for you had nothing to look at for many days

together but high banks; here the country is open on both sides, and is shaded with trees in a most diversified and pleasing manner. The number of beetle-nut trees is astonishing; one would think the produce could never be consumed. A husbandman planting sugar-canes informed me, that the rent of his piece of ground was one rupee eight anas, and that he should obtain forty rupees for the canes when ripe, at the end of the year. Another, who was weeding cotton, told me, that the ground which cost him in rent four rupees, would produce twenty, if the crop were good. We yesterday passed, so far inland as this, a Pegue boat of a curious construction. We arrived here this morning, and I am sending books into the town.

After leaving Burrisal on Monday morning, we entered a much wider river, and, as the wind was contrary, we spent much time in tacking. At Burrisal I inquired of a gentleman respecting a community of Portuguese, at or near Bakur-gunj. Here is a chapel, and the revenues arising from lands, granted, I believe, by government many years back, not only support the priest, (salary thirty or forty rupees monthly,) but a large sum is remitted annually to support the establishment at Bandel. This gentleman is a large land-holder, and derives, I fancy, not less than 15 per cent. from his lands.—We were from Monday till Saturday in coming from Burrisal to Chittagong. For the two or three last days, in passing Hatiya and Sundeep, we found the river very wide; and the waves ran very high. In passing Sundeep, we observed a range of hills, on one of which is a spring called Seeta-koondu, the water of which, when it rises to the surface, is covered with flame. I was advised to visit this place, which is about twenty-four miles from Chittagong.

The entrance to Chittagong from the river is certainly striking, and the town itself is the most romantic inhabited spot I have seen in this country. It is built on a number of sand (not stone) hills of different heights. The ascent to the house in which I reside, is about two hundred yards. It is common here to have six bearers, two of whom, on ascending the hills, push the palanqueen from behind. From this house I can count, on different hills, about twenty-four houses or bungalows, but mostly houses. Almost all the Europeans reside on the hills; the native inhabitants dwell in the valleys, which are full of huts and gardens, (or rather jungles.) If these could be cleared, and made into flower or kitchen gardens, interspersed with a few trees, the scenery would be greatly heightened. As it is, the wildness of nature is preserved; and, with all its imperfections, it is certainly the most romantic place in these parts: it strongly reminds me of the scenery in Yorkshire, from Halifax to the seat of my youthful studies and first labours as a village preacher. Yet the scenery at Matlock Bath is more awfully grand and majestic, especially when we add to it the terrors of winter; and more sweet and captivating when the valleys are clothed with the verdure of the latter end of spring. When I had driven through the circuitous roads for nearly a mile from the river side to this house, and had ascended the hill, and gazed on the prospect all around, I was in raptures. On one side is the sea, on another a fine plain containing a meandering river, (the Kurnuphooliya,) and beyond it, as far as the eye can stretch, ranges of hills, in two heights, leading the mind to Himaluyu. On another side, hill on hill fills the sight, while those immediately around are capped with houses, some resembling castles or palaces, the delightful abodes of my countrymen.

The native houses are much more decent than in your parts; and the people in general seem in better circumstances, that is, they appear to have more comforts. They build the walls of their houses with platted split bamboos, which are very cheap, and exceedingly strong. Bamboos were formerly one hundred for the rupee, but are now dearer. The roof is made of split bamboos, and covered with long grass. The houses are generally surrounded with a mat wall, made of these bamboos, split. The inhabitants drink spring water, clear as crystal. The roads in the town are very sandy, very narrow, and very circuitous, so that to visit your next door neighbour, you may have to go a quarter of a mile, though you may stand at the top of one hill and almost make yourself heard at the top of the next, if you speak somewhat loud. The cattle are very small, and tame buffaloes are quite common. A great quantity of salt is made on the sides of the river near Chittagong. I see very few Hindoo temples, but the mosques are numerous, and the proportion of Musulman inhabitants is large. The Hindoos bathe, and perform their daily ceremonies in tanks. I see many Mugs in the streets. Here are two Portuguese chapels, and two divisions of the town are occupied by the Portuguese. This morning (the 11th) we had a fine ride through what is called "the Pass;"

the hills on each side rising almost perpendicularly, and producing a grand and very pleasing effect. There are many hills to the north of the town uninhabited, and tigers have now and then been seen at a small distance.

March 11. I have sent for the elders or readers, from Harbung, &c. and, if possible, shall go with them on Monday to their town, two days' journey. I intend after this to assemble at Chittagong as many Mug Christians as possible, and give them up to brother P. advise with them, and settle them as well as I can, and after visiting Seeta-koonda, I hope to proceed to Dacca, and then to return home.

March 16. Last week I preached to Dr. M.'s sail-makers, (Portuguese,) and on Friday evening to Captain W.'s people, that is, to about two hundred of them. On Saturday afternoon I preached at the house of a Portuguese: but at the close, after prayer, I found my whole congregation in a state of painful levity. When I asked the cause, the reply was, that the Portuguese had never seen such a thing for generations as a person thus engaging in prayer, and that the singularity made them all laugh. Such are these Roman Catholic Christians: they do not even know what prayer means. Ten of the Mugs are arrived from Harbung. I have been to see them at De Bruyn's, they seem very pleasant, well-dressed intelligent men.

Yesterday morning I preached in English. We had about a dozen of our countrymen present. In the afternoon I preached in Bengalee, where we had a number of Portuguese brought by Reveiro, with the Mugs, &c. I persuaded Kshepoo to pray in Burman, or rather Arakanese; and after worship I sat with the Mugs for some time. I can understand their broken Bengalee tolerably well. They sung a Bengalee hymn, and by adding the Burman accent, it became quite interesting. I am going to-day to Harbung with them, where I expect to baptize six or seven candidates: a Mug woman at Chittagong also wishes to be baptized. At Kaptai, over the hills to the east of Chittagong, are a number of baptized Mugs, who have not been heard of for a year. Kshepoo went once to see them, but the land-owners met him, and threatened to shoot him if he advanced, declaring that he should not come to take away the cast of their ryots. He held out his book, requesting that they would examine it, and if it contained good words, to let him proceed: but if not, to shoot him. They would listen to nothing, and he was obliged to return.

BATAVIA.

Extract of a Letter from Mr. Robinson to Dr. Carey.

A new door has lately been opened here for the gospel, in the little village in which Mrs. Diering's relations live. Her relations were highly offended at her baptism, and for a time almost forsook her; but their prejudices have so far subsided as to permit me to expound the scriptures in the house of her grandmother, once a week. The number of hearers is but twelve or fourteen, but these are more than I can get at Mr. Diering's house. Every thing here seems very dull; I am grieved at the state of things, but not particularly discouraged; for I still hope that the Lord will appear for us, and cause us to see prosperity.

SAMARANG.

By a recent letter from Mrs. Phillips to her friends, we learn that she and her valuable partner have lately been visited with a painful affliction in the death of their only child, about fifteen months old. It should seem that Mr. Phillips was somewhat better in health than when he wrote last.

TO CORRESPONDENTS.

We are desired to state, that Mr. Saffery has received from the Treasurer of the Lyme Hindoo Female School, £7 10s. being the amount of half-a-year's subscription for a school, conducted by Mrs. Rowe, at Digah. Also £2 10s. from a friend, for the same purpose. These, with the sums acknowledged in our Number for March, as accounted for to the Treasurer of the Hants and Wilts Assistant Society, will appear in the next list of subscriptions from that Society.

A liberal donation of £100, "to the general purposes of the Mission," has been made by an anonymous friend, through Mr. Burls.

THIRD ANNUAL MEETING

OF THE

Society for the Relief of Aged or Infirm Baptist Ministers,

HELD AT BATH, JUNE 16, 1819.

THE proceedings of this Meeting were peculiarly gratifying to the friends of the Institution. Hitherto they have been collecting resources, and making arrangements for their impartial and beneficial distribution; they are now enabled to contemplate the efficiency of the principles which have been laid down, and to witness at once their utility and the fair prospects of permanence which they confer upon the Institution. The plain operation of these principles will, it is hoped, silence all cavils, and be more efficient than the most powerful eloquence, in bringing over those of our ministering brethren who have hesitated respecting its advantages.

That portion of the Society's Income to be distributed according to the rules, is this year divided among five claimants*. Four aged servants of our Lord, who have been from twenty to nearly fifty years in the ministry, are now no longer able to proceed in their accustomed, acceptable, and useful sanctuary services; —they will receive £19 10s. each, from the disposable funds of this Society.—A highly respected and beloved brother, in the midst of his labours, at the age of *thirty-five*, is compelled by affliction to relinquish the ministry he loved; he also will receive a like portion of the funds—a striking instance of the utility of the Society on behalf of our junior brethren, whose exertions in the best of causes may be cut short by affliction, in the midst of their days.

In witnessing these distributions, the Patrons of the Society have enjoyed a luxury which amply compensates all their labours in its behalf. It should also be remembered, that this is only the *third* year of the Society's existence, and the *first* distribution of its funds; and while the above sums have been devoted to the comfort of aged and afflicted members, a sum equal to their whole amount is added to the funds of the Society; thus preparing increasing resources to meet future claims. This is the operation of a principle on which the Society is expected not only to be permanent, but to increase in usefulness as it advances in years. It will do good every year, and always prepare to do more good the year following. The capital will never be dissipated; and its gradual increase is provided for, till its funds become fully adequate to the wants of its beneficiaries.

Several other applications came before this Annual Meeting, not altogether in the form of claims, which render it expedient to state to the subscribers and the public, that this Society is not to be considered in the light of a charity, the funds of which are distributable at the will of its patrons. The beneficiaries of this Institution have, in all cases, an indubitable claim to a proportion of its funds, according to explicit and determinate rules. The Society, at their Annual Meeting, consider themselves as acting solely in the character of Guardians or Trustees, to carry these rules into effect, on behalf of such claimants as come within the provisions of the Institution; rejecting, of course, every other consideration.

"Confident that this Institution must prove a valuable accession to the comforts of many, and be limited in conferring advantages only by the extent to which its provisions are accepted;" and that approbation must very generally follow an impartial examination of its principles, the acting Committee have felt it their duty to circulate extensively the Prospectus and Reports of its proceedings; yet they have reason to believe, there are many whose benefit was intended in its formation, who have either not heard of its existence, or neglected to examine its principles and advantages —they, therefore, request their brethren in the ministry, and others, who are already become its members, individually to call the attention of their immediate acquaintance, (and especially of those just entered on the pastoral office,) to the means of securing to themselves provision for eventual infirmity or old age.

* Two others had presented their claims, but they died before the Annual Meeting.

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